

The Booke of
common prayer, and ad-
ministration of the
Sacramentes,
and other
rites
and Ceremonies in
the Church of
Englande.

Londini, in officina Edos-
vardi wyllyrchurche,

Cum priuilegio ad Impris
mercatoris Solario.

Anno. 1552.

The contentes

of thys Booke.

- i. A Preface.
- ii. Of ceremonies, why some be abolisshed, and some retayned.
- iii. The ordre howe the Psalter is appointed to be read.
- iiii. The Table for the order of the Psalmes to be sayd at Morning and Euening prayer.
- v. The order how the rest of holy Scripture is appointed to be read.
- vi. Propre Psalmes and Lessons at Morning and Euening praiser, for certayne feastes and dayes.
- vii. An Almanack.
- viii. The Table and Kalender for Psalmes and Lessons, with necessarie Rules apperteynyng to thesame.
- ix. The order for Morning prayer and Eueninge praiser, throughout the yere.
- x. The Letanie.
- xi. The Collectes Epistles, and Gospels, to be vled at the ministracion of the holy Communion, throughout the yere.
- xii. The order of the ministracion of the holy Communion
- xiii. Baptisme both publique and priuate.
- xiiii. Confirmation, where also is a Catechisme for children.
- xv. Patrimonie.
- xvi. Visitation of the sicke.
- xvii. The Communion of the sicke.
- xviii. Burial.
- xix. The thanks geuing of women after childe birth.
- xx. A Comminacio against sinners, with certain praers to be vled diuerse tymes in the yere.
- xxi. The fourme and maner of making and consecrating of Bischoppes, Priestes, and Deacons.

January hath, xxxi, dayes.

Mornyng prayer. Euenyng prayer.

Psalmes.

		i. Lesson.	ii. Lesson.	i. Lesson	ii. Lesson	
iii	A kalend. Circumcision.	i	Gen. xvi.	Roma. ii	Deut. x	Collos. ii
iiii	b iiii. No.	ii	Genesis. i	Math. i	Gene. ii	Roman. i
v	c iii. No.	iii	iii	ii	iii	ii
vi	d iiii. No.	iiii	b	iii	vi	iii
vii	e Nonas.	v	vii	iiii	viii	iiii
viii	f viii. Id. Epiphanie.	vi	Clay. ix	Luke. iii	Clay. xlix	Thon. ii
ix	g vii. Id.	vii	Genesi. ix	Math. v	Gene. xi	Roma. v
x	h vi. Id.	viii	xii	vi	xiii	vi
xi	i v. Id.	ix	xiii	vii	xv	vii
xii	k iiii. Id. Soli aqua.	x	xvi	viii	xvii	viii
xiii	l iii. Id.	xi	xviii	ix	xix	ix
xiiii	m ii. Id.	xii	xx	x	xxi	x
xv	n Idus.	xiii	xxii	xi	xxiii	xi
xvi	g xix. kl. February.	xiiii	xxiii	xii	xxv	xii
xvii	h xviii. kl.	xv	xxvi	xiii	xxvii	xiii
xviii	i xvii. kl. Terme begun	xvi	xxviii	xiiii	xxix	xiiii
xix	k xvi. kl.	xvii	xxx	xv	xxxi	xv
xx	l xv. kl.	xviii	xxxi	xvi	xxxii	xvi
xxi	m xiiii. kl.	xix	xxxii	xvii	xxxiii	xvii
xxii	n xiii. kl.	xx	xxxiii	xviii	xxxv	xviii
xxiii	o xii. kl.	xxi	xxxiv	xix	xxxvi	xix
xxiv	p xi. kl.	xxii	xl	xx	xxxvii	xx
xxv	q x. kl.	xxiii	xxi	xxi	xxxviii	xxi
xxvi	r ix. kl.	xxiiii	xxii	xxii	xxxix	xxii
xxvii	s viii. kl. Con. Paul.	xxv	xxiii	xxiii	xl	xxiii
xxviii	t vii. kl.	xxvi	xxiv	xxiv	xxv	xxiv
xxix	u vi. kl.	xxvii	xxv	xxv	xxvi	xxv
xxx	v v. kl.	xxviii	xxvi	xxvi	xxvii	xxvi
xxxi	z iiii. kl.	xxix	xxvii	xxvii	xxviii	xxvii
xxxii	a iii. kl.	xxx	xxviii	xxviii	xxix	xxviii
xxxiii	b ii. kl.	xxxi	xxviii	xxviii	xxix	xxviii
xxxiiii	c Idus. kl.	i	viii	xxviii	ix	xii
		</				

February hath xxviii. dayes.

Mornyng prater.

Euenyng prater.

Oracione h. exced. e. v. m.

Plalmes.

De Comm. in p. r. m. d. m. d.

Primer. p. r. m. d. m. d.

i. Lesson.

ii Lesson.

i. Lesson.

ii. Lesson.

d. kalend.

ii

Exod. x.

Marke. i

Exod. xi

i. Cor. iiii.

xi	e iiii. No. Dur. Mary.	iii	ru	• ii	xiii	i xiii
xix	f iii. No.	iiii	xiiii	• iii	xv	• xv
viii	g. P. d. No.	v	xvi	• iiii	xvi	• xvi
	A. P. nas.	vi	xviii	• v	xvii	• ii. Cor. i
xvi	b viii. Id.	vii	xix	• vi	xviii	• ii
v	c vii. Id.	viii	xx	• vii	xix	• iii
	d vi. Id.	ix	xxi	• viii	xx	• iiii
xiii	e v. Id.	x	xxii	• ix	xxi	• v
ii	f iiii. Id. Sol in p. r. c.	xi	xxiii	• x	xxii	• vi
	g iiii. Id.	xii	xxiv	• xi	xxiii	• vii
x	h. P. d. Id.	xiii	xxv	• xii	xxiv	• viii
	b. Idus.	xiiii	xxvi	• xiii	xxv	• ix
xviii	c xvi. kl. Marche.	xv	xxvii	• xiiii	xxvi	• x
vii	d xv. kl.	xvi	xxviii	• xv	xxvii	• xi
	e xiiii. kl.	xvii	xxix	• xvi	xxviii	• xii
xv	f xiii. kl.	xviii	xxx	• xvii	xxix	• xiii
iiii	g xii. kl.	xix	xxxi	• xviii	xxx	• Salath. i
	h xi. kl.	xx	xxxii	• xix	xxxi	• ii
xii	i x. kl.	xxi	xxxiii	• xx	xxxii	• iii
i	j ix. kl.	xxii	xxxiv	• xxi	xxxiii	• iiii
	k viii. kl.	xxiii	xxxv	• xxii	xxxiv	• v
xix	l vii. kl.	xxiiii	xxxvi	• xxiii	xxxv	• vi
	m vi. kl. S. Mathias	xxv	xxxvii	• xxiiii	xxxvi	• Ephesi. i
xviii	n v. kl.	xxvi	xxxviii	• xxv	xxxvii	• ii
vii	o iiii. kl.	xxvii	xxxix	• xxvi	xxxviii	• iii
	p iiii. kl.	xxviii	xl	• xxvii	xxxix	• iiii
xiii	q. P. d. kl.	xxix	xli	• xxviii	xl	• v

C Marche hath. xxi. Dayes.

Remembrance.		Mornyng prayer.		Euenyng prayer.	
		C Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
vi	d kalend.	xxx	Deut. vii	Luke. xii	Deut. 8 Ephe. vi
	e vi. No.	i	ix	xiii	x Philip. i
xi	f vi. No.	ii	xi	xiiii	xii u
	g viii. No.	iii	xiii	xv	xiiii iii
xix	A iii. No.	iiii	xv	xvi	xvi iiiii
viii	b viii. No.	v	xvii	xvii	xviii Collo. i
	c Jonas.	vi	xix	xviii	xx ii
xvi	d viii. Id.	vii	xxi	xx	xxi iii
v	e vii. Id.	viii	xxiii	xx	xxiii iiiii
	f vi. Id.	ix	xxv	xxi	xxvi i. Thes. i
xiii	g v. Id. Equinoctiu	x	xxvii	xxii	xxviii ii
ii	A iiii. Id. Soli tace	xi	xxix	xxiii	xxx iii
	b iiii. Id.	xii	xxxi	xxiiii	xxxii iiiii
x	c viii. Id.	xiii	xxxi	xxv	xxviii b
	d Idus.	xiiii	Josue i	ii	Josue ii ii. Thes. i
xviii	e xvii. kl. Aprilis.	xv	iii	iii	iiii ii
vii	f xvi. kl.	xvi	v	iiii	vii iii
	g xv. kl.	xvii	vii	v	viii i. Timo. i
xv	A xiiii. kl.	xviii	viii	vi	vii ii. iii
iiii	b xiii. kl.	xix	vii	vii	viii iii
	c xii. kl.	xx	viii	viii	viii b
xii	d xi. kl.	xxi	xv	ix	xviii bi
i	e x. kl.	xxii	xvi	x	xviii ii. Tim. i
	f ix. kl.	xxiii	xvii	xi	xx ii
xix	g viii. kl. Annunciatio	xxiiii	xxi	xii	xxii iii
viii	A vii. kl.	xxv	xxii	xiii	xxiii iiiii
xvi	b vi. kl.	xxvi	Judic. i	xiiii	Judic. ii Titus. i
v	c v. kl.	xxvii	iii	xv	iiii ii iii
	d iiii. kl.	xxviii	v	xvi	vii Philen. i
xiii	e iii. kl.	xxix	vii	xvii	viii Hebreo. i
ii	f viii. kl.	xxx	ix	xviii	x ii
					b. ii.

April hath, xxx. dayes,

Mornyng prater.

Euening prater.

Psalmes.

	i. Lesson.	ii Lesson.	i. Lesson	ii. Lesson
g kalend.	i	Judic. xi	Jhon. xix	Judi. xii
ii Aiii. No.	ii	xiii	xx	xiiii
b iii. No.	iii	xb	xxi	xvi
xix c Pnd. No.	iiii	xbii	Actes i	xbiii
viii d Monas.	v	xxv	ii	xx
xvi e viii. Id.	vi	xxi	iii	Ruth. i
b f vii. Id.	vii	Ruth. ii	iiii	iii
g vi. Id.	viii	iii	v	i. Reg. i
xiii A v. Id.	ix	i. Regu. ii	vi	iii
ii b iiii. Id.	x	iiii	vii	v
c iii. Id.	xi	vi	viii	vii
x d Pnd. Id. Solintau.	xii	viii	ix	ix
e Idus.	xiii	x	x	xi
xbiii f xbi. kl. Mai.	xiiii	xii	xi	xiii
vii g xvi. kl.	xb	xiii	xii	xb
A xvi. kl.	xvi	xvi	xiii	xbii
xb b xv. kl.	xbii	xbiii	xiiii	xix
iii c xiiii. kl.	xbiii	xx	xv	xxi
d xiii. kl.	xix	xxii	xvi	xxiii
xi e xii. kl.	xx	xxiii	xbii	xxv
i f xi. kl.	xxi	xxvi	xbiii	xxvii
g x. kl.	xxii	xxviii	xix	xxix
ix A ix. kl. S. George.	xxiii	xxx	xx	xxxi
b viii. kl.	xxiiii	ii. Regu. i	xxi	ii. Re. ii
xbi c vii. kl. Mark. Cui.	xxv	iii	xxii	iii
vi d vi. kl.	xxvi	v	xxiii	vi
e v. kl.	xxvii	vii	xxiiii	viii
xiii f iiii. kl.	xxviii	ix	xxv	x
ii g iii. kl.	xxix	xi	xxvi	xii
A Pnd. kl.	xxx	xiii	xxvii	xiiii

Clape hath, xxxi. dayes.

		Morning prater.		Euenyng prater.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xi	b Kalend. Philip & Jac.	i	ii. Reg. xv	Acte. viii	ii. re. xvi
	c vi. No.	ii	xvii	xviii	xviii
xix	d b. No.	iii	xix	Matth. i	xx
viii	e iiii. No.	iiii	xxi	ii	xxii
	f iii. No.	v	xxiii	iii	xxiiii
xvi	g viid. No.	vi	iii. Regu. i	iiii	iii. Re. i
v	A Monas.	vii	ii	v	ii
	b viii. Id.	viii	iii	vi	iii
xiii	c vii. Id.	ix	v	vii	ix
ii	d vi. Id.	x	ix	viii	x
	e b. Id. Solingem.	xi	xi	ix	xii
x	f iiii. Id.	xii	xiii	x	xiii
	g iii. Id.	xiii	xv	xi	xvi
xviii	A viid. Id.	xiiii	xvii	xii	xviii
vii	b Idus.	xv	xix	xiii	xx
	c xvii. kl. Junii.	xvi	xxi	xiiii	xxii
xv	d xvi. kl.	xvii	iii. Reg. i	xv	iii. re. ii
iiii	e xv. kl.	xviii	iii	xvi	iiii
	f xiiii. kl.	xix	b	xvii	vi
xii	g xiii. kl.	xx	vii	xviii	viii
i	A xii. kl.	xxi	ix	xix	x
	b xi. kl.	xxii	xi	xx	xii
x	c x. kl.	xxiii	xiii	xxi	xiiii
	d ix. kl.	xxiiii	xv	xxii	xvi
xvii	e viii. kl.	xxv	xvii	xxiii	xviii
vi	f vii. kl.	xxvi	xix	xxiiii	xx
	g vi. kl.	xxvii	xxi	xxv	xxii
xiiii	A v. kl.	xxviii	xxiii	xxvi	xxiiii
iii	b iiii. kl.	xxix	xxv	xxvii	xxv
	c iii. kl.	xxx	i. Esdra. i	xxviii	i. Esd. ii
xi	d viid. kl.	xxxi	iii	Marke. i	iiii
					b. iii.

¶ June hath, xxx. dayes.

Mornyng praier. Euenyng praier.

¶ psalmes.

		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	e. kalend.	i	i. Eld. iiii	Marke. ii	i. Eld. v
vi	f. iiii. Mo.	ii	vi	iii	vi
viii	g. iii. Mo.	iii	vii	iiii	vii
xv	h. iij. Mo.	iiii	viii	v	viii
v	b. Ponas.	v	ix	vi	x
	c. viii. Id.	vi	ii. Eld. a. i	vii	iii
xiii	d. vii. Id.	vii	iii	viii	iv
ii	e. vi. Id.	viii	vi	ix	v
	f. v. Id.	ix	ix	x	vi
x	g. iiii. Id.	x	hester. i	xi	vii
xviii	h. iiii. Id.	xi	iii	Acte. xiiii	viii
vii	i. Idus. Sol in Can.	xii	iv	Mark. xii	ix
	j. xvi. kl. Julij.	xiii	v	xiii	x
xvi	k. xv. kl.	xiv	vi	xiiii	xi
iiii	l. xiiii. kl.	xv	vii	xv	xii
	m. xiii. kl.	xvi	viii	xvi	xiii
xii	n. xii. kl.	xvii	ix	xvii	xiiii
	o. xi. kl.	xviii	x	xviii	xv
xix	p. x. kl.	xix	xi	xix	xvi
viii	q. ix. kl.	xx	xii	xx	xvii
	r. viii. kl.	xxi	xiii	xxi	xviii
xvi	s. vii. kl.	xxii	xiiii	xxii	xix
iiii	t. vi. kl.	xxiii	xv	xxiii	xx
	u. v. kl.	xxiiii	xvi	xxiiii	xxi
xix	v. iiii. kl.	xxv	xvii	xxv	xxii
	w. iiii. kl.	xxvi	xviii	xxvi	xxiii
xviii	x. iiii. kl.	xxvii	xix	xxvii	xxiiii
vi	y. iiii. kl.	xxviii	xx	xxviii	xxv
	z. iiii. kl.	xxix	xxi	xxix	xxvi
xv	a. iiii. kl.	xxx	xxii	xxx	xxvii
iii	b. iiii. kl.	xxxi	xxiii	xxxi	xxviii
	c. iiii. kl.	xxxii	xxiv	xxxii	xxix
xiii	d. iiii. kl.	xxxiii	xxv	xxxiii	xxx
	e. iiii. kl.	xxxiiii	xxvi	xxxiiii	xxxi
xix	f. iiii. kl.	xxxv	xxvii	xxxv	xxxii
	g. iiii. kl.	xxxvi	xxviii	xxxvi	xxxiii
xvi	h. iiii. kl.	xxxvii	xxix	xxxvii	xxxiiii
iiii	i. iiii. kl.	xxxviii	xxx	xxxviii	xxxv
	j. iiii. kl.	xxxix	xxxi	xxxix	xxxvi
xii	k. iiii. kl.	xl	xxxii	xl	xxxvii
	l. iiii. kl.	xli	xxxiii	xli	xxxviii
xix	m. iiii. kl.	xlii	xxxiiii	xlii	xxxix
	n. iiii. kl.	xliiii	xxxv	xliiii	xl
xvi	o. iiii. kl.	xliiii	xxxvi	xliiii	xli
iiii	p. iiii. kl.	xliiii	xxxvii	xliiii	xlii
	q. iiii. kl.	xliiii	xxxviii	xliiii	xliiii
xiii	r. iiii. kl.	xliiii	xxxix	xliiii	xliiiii
	s. iiii. kl.	xliiii	xl	xliiii	xliii
xix	t. iiii. kl.	xliiii	xli	xliiii	xli
	u. iiii. kl.	xliiii	xlii	xliiii	xlii
xvi	v. iiii. kl.	xliiii	xliiii	xliiii	xliiii
iiii	w. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	x. iiii. kl.	xliiii	xliii	xliiii	xliii
xiii	y. iiii. kl.	xliiii	xli	xliiii	xli
	z. iiii. kl.	xliiii	xlii	xliiii	xlii
xix	a. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	b. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xvi	c. iiii. kl.	xliiii	xliii	xliiii	xliii
iiii	d. iiii. kl.	xliiii	xli	xliiii	xli
	e. iiii. kl.	xliiii	xlii	xliiii	xlii
xiii	f. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	g. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xix	h. iiii. kl.	xliiii	xli	xliiii	xli
	i. iiii. kl.	xliiii	xlii	xliiii	xlii
xvi	j. iiii. kl.	xliiii	xliiii	xliiii	xliiii
iiii	k. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	l. iiii. kl.	xliiii	xli	xliiii	xli
xiii	m. iiii. kl.	xliiii	xlii	xliiii	xlii
	n. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xix	o. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	p. iiii. kl.	xliiii	xli	xliiii	xli
xvi	q. iiii. kl.	xliiii	xlii	xliiii	xlii
iiii	r. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	s. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xiii	t. iiii. kl.	xliiii	xli	xliiii	xli
	u. iiii. kl.	xliiii	xlii	xliiii	xlii
xix	v. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	w. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xvi	x. iiii. kl.	xliiii	xli	xliiii	xli
iiii	y. iiii. kl.	xliiii	xlii	xliiii	xlii
	z. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xiii	a. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	b. iiii. kl.	xliiii	xli	xliiii	xli
xix	c. iiii. kl.	xliiii	xlii	xliiii	xlii
	d. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xvi	e. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
iiii	f. iiii. kl.	xliiii	xli	xliiii	xli
	g. iiii. kl.	xliiii	xlii	xliiii	xlii
xiii	h. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	i. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xix	j. iiii. kl.	xliiii	xli	xliiii	xli
	k. iiii. kl.	xliiii	xlii	xliiii	xlii
xvi	l. iiii. kl.	xliiii	xliiii	xliiii	xliiii
iiii	m. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	n. iiii. kl.	xliiii	xli	xliiii	xli
xiii	o. iiii. kl.	xliiii	xlii	xliiii	xlii
	p. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xix	q. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	r. iiii. kl.	xliiii	xli	xliiii	xli
xvi	s. iiii. kl.	xliiii	xlii	xliiii	xlii
iiii	t. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	u. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xiii	v. iiii. kl.	xliiii	xli	xliiii	xli
	w. iiii. kl.	xliiii	xlii	xliiii	xlii
xix	x. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	y. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xvi	z. iiii. kl.	xliiii	xli	xliiii	xli
iiii	a. iiii. kl.	xliiii	xlii	xliiii	xlii
	b. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xiii	c. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	d. iiii. kl.	xliiii	xli	xliiii	xli
xix	e. iiii. kl.	xliiii	xlii	xliiii	xlii
	f. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xvi	g. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
iiii	h. iiii. kl.	xliiii	xli	xliiii	xli
	i. iiii. kl.	xliiii	xlii	xliiii	xlii
xiii	j. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	k. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xix	l. iiii. kl.	xliiii	xli	xliiii	xli
	m. iiii. kl.	xliiii	xlii	xliiii	xlii
xvi	n. iiii. kl.	xliiii	xliiii	xliiii	xliiii
iiii	o. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	p. iiii. kl.	xliiii	xli	xliiii	xli
xiii	q. iiii. kl.	xliiii	xlii	xliiii	xlii
	r. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xix	s. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	t. iiii. kl.	xliiii	xli	xliiii	xli
xvi	u. iiii. kl.	xliiii	xlii	xliiii	xlii
iiii	v. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	w. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xiii	x. iiii. kl.	xliiii	xli	xliiii	xli
	y. iiii. kl.	xliiii	xlii	xliiii	xlii
xix	z. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	a. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xvi	b. iiii. kl.	xliiii	xli	xliiii	xli
iiii	c. iiii. kl.	xliiii	xlii	xliiii	xlii
	d. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xiii	e. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	f. iiii. kl.	xliiii	xli	xliiii	xli
xix	g. iiii. kl.	xliiii	xlii	xliiii	xlii
	h. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xvi	i. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
iiii	j. iiii. kl.	xliiii	xli	xliiii	xli
	k. iiii. kl.	xliiii	xlii	xliiii	xlii
xiii	l. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	m. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xix	n. iiii. kl.	xliiii	xli	xliiii	xli
	o. iiii. kl.	xliiii	xlii	xliiii	xlii
xvi	p. iiii. kl.	xliiii	xliiii	xliiii	xliiii
iiii	q. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	r. iiii. kl.	xliiii	xli	xliiii	xli
xiii	s. iiii. kl.	xliiii	xlii	xliiii	xlii
	t. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xix	u. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	v. iiii. kl.	xliiii	xli	xliiii	xli
xvi	w. iiii. kl.	xliiii	xlii	xliiii	xlii
iiii	x. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	y. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xiii	z. iiii. kl.	xliiii	xli	xliiii	xli
	a. iiii. kl.	xliiii	xlii	xliiii	xlii
xix	b. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	c. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xvi	d. iiii. kl.	xliiii	xli	xliiii	xli
iiii	e. iiii. kl.	xliiii	xlii	xliiii	xlii
	f. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xiii	g. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	h. iiii. kl.	xliiii	xli	xliiii	xli
xix	i. iiii. kl.	xliiii	xlii	xliiii	xlii
	j. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xvi	k. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
iiii	l. iiii. kl.	xliiii	xli	xliiii	xli
	m. iiii. kl.	xliiii	xlii	xliiii	xlii
xiii	n. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	o. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xix	p. iiii. kl.	xliiii	xli	xliiii	xli
	q. iiii. kl.	xliiii	xlii	xliiii	xlii
xvi	r. iiii. kl.	xliiii	xliiii	xliiii	xliiii
iiii	s. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	t. iiii. kl.	xliiii	xli	xliiii	xli
xiii	u. iiii. kl.	xliiii	xlii	xliiii	xlii
	v. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xix	w. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	x. iiii. kl.	xliiii	xli	xliiii	xli
xvi	y. iiii. kl.	xliiii	xlii	xliiii	xlii
iiii	z. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	a. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xiii	b. iiii. kl.	xliiii	xli	xliiii	xli
	c. iiii. kl.	xliiii	xlii	xliiii	xlii
xix	d. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	e. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xvi	f. iiii. kl.	xliiii	xli	xliiii	xli
iiii	g. iiii. kl.	xliiii	xlii	xliiii	xlii
	h. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xiii	i. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	j. iiii. kl.	xliiii	xli	xliiii	xli
xix	k. iiii. kl.	xliiii	xlii	xliiii	xlii
	l. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xvi	m. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
iiii	n. iiii. kl.	xliiii	xli	xliiii	xli
	o. iiii. kl.	xliiii	xlii	xliiii	xlii
xiii	p. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	q. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xix	r. iiii. kl.	xliiii	xli	xliiii	xli
	s. iiii. kl.	xliiii	xlii	xliiii	xlii
xvi	t. iiii. kl.	xliiii	xliiii	xliiii	xliiii
iiii	u. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	v. iiii. kl.	xliiii	xli	xliiii	xli
xiii	w. iiii. kl.	xliiii	xlii	xliiii	xlii
	x. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xix	y. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	z. iiii. kl.	xliiii	xli	xliiii	xli
xvi	a. iiii. kl.	xliiii	xlii	xliiii	xlii
iiii	b. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	c. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xiii	d. iiii. kl.	xliiii	xli	xliiii	xli
	e. iiii. kl.	xliiii	xlii	xliiii	xlii
xix	f. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	g. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xvi	h. iiii. kl.	xliiii	xli	xliiii	xli
iiii	i. iiii. kl.	xliiii	xlii	xliiii	xlii
	j. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xiii	k. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	l. iiii. kl.	xliiii	xli	xliiii	xli
xix	m. iiii. kl.	xliiii	xlii	xliiii	xlii
	n. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xvi	o. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
iiii	p. iiii. kl.	xliiii	xli	xliiii	xli
	q. iiii. kl.	xliiii	xlii	xliiii	xlii
xiii	r. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	s. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xix	t. iiii. kl.	xliiii	xli	xliiii	xli
	u. iiii. kl.	xliiii	xlii	xliiii	xlii
xvi	v. iiii. kl.	xliiii	xliiii	xliiii	xliiii
iiii	w. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	x. iiii. kl.	xliiii	xli	xliiii	xli
xiii	y. iiii. kl.	xliiii	xlii	xliiii	xlii
	z. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xix	a. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
	b. iiii. kl.	xliiii	xli	xliiii	xli
xvi	c. iiii. kl.	xliiii	xlii	xliiii	xlii
iiii	d. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	e. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xiii	f. iiii. kl.	xliiii	xli	xliiii	xli
	g. iiii. kl.	xliiii	xlii	xliiii	xlii
xix	h. iiii. kl.	xliiii	xliiii	xliiii	xliiii
	i. iiii. kl.	xliiii	xliiiii	xliiii	xliiiii
xvi	j. iiii. kl.	xliiii	xli	xliiii	xli
iiii	k. iiii. kl.	xliiii	xlii	xliiii	xlii
	l. iiii. kl.	xliiii	xliiii	xliiii	xliiii
xiii	m. iiii. kl.	xliiii	xliiiii		

July hath, xxxi. dayes.

¶ b.iii.

August hath, xxxi, dayes.

Mornyng prayer. Euenyng prayer.

Psalmes. morning prayer

i. Lesson. ii. Lesson. i. Lesson ii. Lesson

viij	c kalend. Lammas.	i	Iere. xii	Ihon. xx	Ier. xiii	Febz. vii
xvi	d iiii. No.	ii	xiiii	• xxi	xb	b
d	e iii. No.	iii	xvi	Actes. i	xvii	vi
	f Iud. No.	iiii	xviii	ii	xix	vii
xiii	g Monas.	v	xx	iii	xxi	viii
ii	A viii. Id.	vi	xxii	iiii	xxiii	ix
	b vii. Id.	vii	xxiiii	v	xxv	x
x	c vi. Id.	viii	xxvi	• vi	xxvii	xi
	d v. Id.	ix	xxviii	vii	xxix	xii
xviii	e iiii. Id. S. Laurence	x	xxx	viii	xxxi	xiii
vii	f iii. Id.	xi	xxxi	ix	xxxii	Jacobi. i
	g Iud. Id.	xii	xxxiii	x	xxxv	ii
xv	A Idus.	xiii	xxxvi	xi	xxxvii	iii
iiii	b xix. kl. Septembris.	xiiii	xxxviii	xii	xxxix	iiii
	c xviii. kl. Sol in birgo	xv	xl	xiii	xli	v
xii	d xvi. kl.	xvi	xlii	xiiii	xliii	i. Peter. i
i	e xvi. kl.	xvii	xliiii	xv	xlv. xlvj	ii
	f xv. kl.	xviii	xlvii	xvi	xlviii	iii
ix	g xiiii. kl.	xix	xlix	xvii	l	iiii
	A xiii. kl.	xx	li	xviii	• lii	v
xvii	b xii. kl.	xxi	Lament. i	xix	Lame. ii	ii. Pete. i
vi	c xi. kl.	xxii	iii	xx	iiii	t
	d x. kl.	xxiii	v	xxi	Ezech. ii	iii
xiiii	e ix. kl. Bartho. apo.	xxiiii	Ezech. iii	xxii	vi	i. Ihon. i
iii	f viiii. kl.	xxv	vii	xxiii	xvii	ii
	g vii. kl.	xxvi	xviii	xxiiii	xviii	iii
xi	A vi. kl.	xxvii	xxiiii	xxv	xxviii	iiii
	b v. kl.	xxviii	Daniel. i	xxvi	Dani. ii	v
xix	c iiii. kl.	xxix	iii	xxvii	iiii	ii. iii. Iho.
viii	d iiii. kl.	xxx	v	xxviii	vi	Jude. i
	e Iud. kl.	xxxi	vii	Barth. i	viii	Roma. i

September hath. xxx. Dayes.

		Mornyng praier.		Euenyng praier.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xvi	f kalend.	i	Daniel. ix	Matth. ii	Dani. i Roma. ii
v	g iiii. No.	ii	xi	iii	xii
	h iiii. No.	iii	xiii	iiii	xiiii
xiii	b Idus. No.	iiii	Osee. i	v	Oz. 2. 3
ii	c Nonas. Dogdaies en.	v	iiii	vi	v. vi
	d viii. Id.	vi	vii	vii	viii
x	e vii. Id.	vii	ix	viii	x
	f vi. Id.	viii	xi	ix	xii
xviii	g v. Id.	ix	xiii	x	xiiii
vi	h iiii. Id.	x	Joel. i	xi	Joel. ii
	b iiii. Id.	xi	iii	xii	Amos. i
xv	c Idus. Id.	xii	Amos. ii	xiii	iii
iiii	d Idus.	xiii	iiii	xiiii	v
	e xviii. kl. Octobris.	xiiii	vi	xv	vii
xii	f xvii. kl. Solw Libz.	xv	viii	xvi	ix
i	g xvi. kl.	xvi	Abdias. i	xvii	Fonas. i
	h xv. kl.	xvii	Iho. ii. iii	xviii	iii
xix	b xiiii. kl.	xviii	Niche. i	xix	Nich. ii
	c xiii. kl.	xix	iii	xx	iiii
xvii	d xii. kl.	xx	v	xxi	vi
vi	e xi. kl. S. Matthew.	xxi	vii	xxii	Naum. i
	f x. kl.	xxii	Naum. ii	xxiii	iii
xvi	g ix. kl.	xxiii	Abacuc. i	xxiiii	Abac. ii
iii	h viii. kl.	xxiiii	iii	xxv	Soph. i
	b vii. kl.	xxv	Sopho. ii	xxvi	iii
xiii	c vi. kl.	xxvi	Agge. i	xxvii	Agge. ii
	d v. kl.	xxvii	sachari. i	xxviii	zac. 2. 3
x	e iiii. kl.	xxviii	iii. v	Marke. i	vi
xviii	f iiii. kl. S. Michael.	xxix	vii	ii	viii
	g Idus. kl.	xxx	ix	iii	x

October hath, xxxi. Dayes.

		Morning prater.		Euenyng prater.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
xvi A Kalend.		i	zachari. xi	Mark. iiii	zach. xii i. Cor. xvi
v b vi. No.	ii	xiii	v	xiii	ii. Cor. i
xiii c v. No.	iii	Malach. i	vi	Malach. ii	ii
ii d iiii. No.	iiii	iii	vii	iii	iii
e iii. No.	v	Toby. i	viii	Toby. ii	iiii
x f prid. No.	vi	iii	ix	iiii	v
g Monas.	vii	v	x	vi	vi
xviii A viii. Id.	viii	vii	xi	vii	vii
vii b vii. Id. Terme begin	ix	ix	xii	x	viii
c vi. Id.	x	xi	xiii	xi	ix
xv d v. Id.	xi	xii	xiiii	xii	x
iiii e iiii. Id.	xii	Judith. i	xv	Judit. ii	xi
f iii. Id.	xiii	iii	xvi	iii	xii
xii g prid. Id. Sol in scor.	xiiii	v	Luke. di. i	vi	xiii
i A Idus.	xv	vii	di. i	viii	Gala. i
xvii b xvi. kl. Nouembrys.	xvi	ix	ii	x	ii
ix c xvi. kl.	xvii	xi	iii	xi	iii
d xv. kl. Luke Euan.	xviii	xii	iiii	xii	iiii
xviii e xiiii. kl.	xix	xv	v	xvi	v
vi f xiii. kl.	xx	Sapien. i	vi	Sapi. ii	vi
g xii. kl.	xxi	iii	vii	iii	Ephesi. i
xiiii A xi. kl.	xxii	v	viii	vi	ii
iii b x. kl.	xxiii	vi	ix	vii	iii
c ix. kl.	xxiiii	ix	x	x	iiii
xi d viii. kl.	xxv	xi	xi	xi	v
e vii. kl.	xxvi	xii	xii	xiii	vi
xix f vi. kl.	xxvii	xv	xiii	xvi	Philip. i
viii g v. kl. Simō & Ju.	xxviii	xvii	xiiii	xviii	ii
A iiii. kl.	xxix	xix	xv	Eccle. i	iii
xvi b iiii. kl.	xxx	Eccle. ii	xv	iii	iiii
v c prid. kl.	xxxi	iii	xvii	v	Collos. i

Nouember hath .xxx. dayes,

		Mornynge prayer.		Euenynge prayer.		
		Psalmes.				
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.	
	d. Calend. All Sanctes.	i	Sapic. iii	Heb. xi. xii	Sapi. v	Proc. xix
iii	e. iiii. No.	ii	Eccl. vi	Luk. xviii	Eccl. vi	Collo. ii
ii	f. iii. No.	iii	viii	xix	ix	iii
	g. Prid. No.	iiii	x	xx	xi	iiii
x	A. Monas.	v	xii	xxi	xii	i. Thel. i
	b. viii. Id.	vi	xiii	xxii	xiii	ii
xviii	c. vii. Id.	vii	xv	xxiii	xv	iii
vi	d. vi. Id.	viii	xvii	xxiiii	xvi	iiii
	e. v. Id.	ix	xix	Ihon. i	xxi	v
xv	f. iiii. Id.	x	xxii	ii	xxiii	ii. Thel. i
iiii	g. iii. Id.	xi	xxiiii	iii	xv	ii
	A. Prid. Id.	xii	xxvi	iiii	xvii	iii
xii	b. Idus. Sol in Sag.	xiii	xxviii	v	xxix	i. Timo. i
i	c. xviii. kl. December.	xiiii	xxx	vi	xxxi	ii. iii
	d. xvii. kl.	xv	xxxi	vii	xxxii	iii
x	e. xvi. kl.	xvi	xxxiii	viii	xxxv	v
	f. xv. kl.	xvii	xxxv	ix	xxxvii	vi
xviii	g. xiiii. kl.	xviii	xxxviii	x	xxxix	ii. Tim. i
vi	A. xiii. kl.	xix	xl	xi	xli	ii
	b. xii. kl.	xx	xlii	xii	xliii	iii
iiii	c. xi. kl.	xxi	xliii	xiii	xlv	iiii
iii	d. x. kl.	xxii	xlv	xiiii	xlvii	Titus. i
	e. ix. kl. S. Clement.	xxiii	xlviii	xv	xlix	ii. iii
x	f. viii. kl.	xxiiii	i	xvi	li	Phile. i
	g. vii. kl.	xv	Baruch. i	xvii	Baru. ii	Hebr. i
xv	A. vi. kl.	xvii	iii	xviii	iiii	ii
vi	b. v. kl.	xviii	v	xix	vi	iii
	c. iiii. kl. Letime enoi	xviii	Elap. i	xx	Elap. ii	iiii
xviii	d. iii. kl.	xxix	iii	xxi	iiii	v
v	e. Prid. kl. Inocentius.	xxx	v	Actes. i	vi	vi

December hath, xxxj. dayes.

		Mornynge praier.		Euenynge praier.	
		Psalmes.			
		i. Lesson.		ii. Lesson.	
		i. Lesson.		ii. Lesson.	
f	Kalend.	i	Elay. vii	Actes. ii	Esa. viii
g	iii. No.	ii	ix	• iii	x
A	iii. No.	iii	x	iiii	xi
b	iiid. No.	iiii	xi	v	xii
c	Nonas.	v	xii	vi	xiii
d	viii. Id.	vi	xiii	di. viii	xiiii
e	vii. Id.	vii	xix	di. viii	xv
f	vi. Id.	viii	xxii	• viii	xxiii
g	v. Id.	ix	xxiii	ix	xxv
A	iiii. Id.	x	xxvi	x	xxvii
b	iii. Id.	xi	xxviii	xi	xxix
c	iiid. Id. Sol in Cap.	xii	xxx	xii	xxxi
d	Idus.	xiii	xxxi	xiii	xxxii
e	xix. kl. Januarii.	xiiii	xxxiii	xiiii	xxxv
f	xviii. kl.	xv	xxxvi	xv	xxxvii
g	xvii. kl.	xvi	xxxviii	xvi	xxxix
A	xvi. kl.	xvii	xl	xvii	xli
b	xv. kl.	xviii	xli	xviii	xlii
c	xiiii. kl.	xix	xliii	xix	xlv
d	xiii. kl.	xx	xlvi	xx	xlvii
e	xii. kl. Thomas Ap.	xxi	xlviii	xxi	xlix
f	xi. kl.	xxii	l	xxii	li
g	x. kl.	xxiii	lii	xxiii	liii
A	ix. kl.	xxiiii	liii	xxiiii	lv
b	viii. kl. Christmas.	xxv	Elay. ix	Duke. xxv	Elay. viii
c	vii. kl. S. Stephen	xxvi	lvi	Ac vi. viii	Actes. viii
d	vi. kl. S. Iho euā.	xxvii	lviii	Apocal. i	lii
e	v. kl. Innocentes.	xxviii	Iere. xxxi	Acte. xlv	li
f	iiii. kl.	xxix	Esaie. lxi	xxvi	liii
g	iii. kl.	xxx	lxiii	xxvii	liiii
A	iiid. kl.	xxxi	lxv	xxviii	lv

and 27A

An Acte for the vniformitie of common prayer, and administration of the Sacramentes.



Here there hath been a verie Godly ordre set forth by auctoritie of Parliamēt, for common praier & administration of the Sacramētes, to be vled in the mother tongue within this Church of England, agreeable to the worde of God and the primatiue Church, very comfortable to all good people, desyring to lyue in Christen conuersacion, & most profytable to the state of this Realme: vpon the whiche, the inercy, fauour, and blessing of almighty God, is in no wyse so readly and plentuously powred, as by common prayers, due vsing of the Sacramētes, & oftē preaching of the Gospel, with the deuociō of the hearers: And yet this notwithstanding, a great noubre of people, in diuers partes of this realme, folowing theyr own sensualitie, & liuing either without knowledge or due feare of God, do wilfully, & damnably before almighty God, absteyne & refuse to come to theyr parishes Churches and other places, where common praier, administration of the Sacramētes, & preaching of the word of God is vled, vpon the Sundayes and other dayes, ordeined to be holy dayes.

For reformation hereof, be it enacted by the Kyng our souereigne Lord, with thassente of the Lordes and commons, in this present Parliament assembled, and by the auctoritie of the same, that from, and after the feast of all Sainctes next comming, all and euery person, and persones, enhabyting within this Realme, or any other the kinges maiesties dominions, shal diligently & faythfulli, (hauing no lawfull or reasonable excuse to be absēt,) endeyour themselves to resorte to theyr Parish Church,

An acte for the vniformitie

or Chapel accustomed, or vpon reasonable let therof, to some vsual place, where comon prayer and such seruice of God shalbe vsed in such tyme of let, vpon euery Sunday, & other dayes, ordeyned, & vsed to bee kepte as holy dayes, & then, & there to abide, orderly, and soberlye, duringe the tyme of the common prayer, preachinges, or other seruice of God, there to be vsed and ministred, vpon payne of punishment by the Censures of the Church.

And for the due execucion hereof, the Kinges most excellent maiestie, the lordes Temporal, & all the commōs in this present Parliament assembled, doeth in Goddes name, earnestly requyre and charge al tharchebisshops, Bisshops, and other Ordenaries, that they shal endeavour them selues to the vttermost of theyr knowledges, that the due & true executiō hereof may be had thoroughout theyr Diocesses and charges, as they wyll answeare before God, for such euylles and plagues, wherewith almightie God may iustely punishe his people, for neglecting this good and wholesome lawe.

And for theyr auctoritie in this behalfe, bee it further likewise enacted by thaurtoritie aforesaid, that all & singular the same Archbisshops, Bisshops, & al other theyr officers, exercisinge Ecclesiasticall iurisdiction, aswell in place exempt, as not exempt, within their diocesses, shal haue ful power and auctoritie by this acte, to refovrme, correct, and punishe, by censures of the Church, al & singular persones which shal offende wjthin any theyr iurisdiction or Diocesses: after the said feast of al saintes next coming, against this acte & statute, any other lawe, statute, priuilege, libertie, or prouision heretofore made, had, or suffred, to the contrarie not withstanding.

And because there hath arisen in the vse and exercise of the foresayde common seruice in the Church heretofore set forth, diuers doubtēs for the fashio & maner of the ministratiō of thesame, rather by the curiositie of the minister and mistakers, then of any other worthy cause: therfore aswel for the more playne & manifest explanation

tion hereof, as for the more perfectiō of the said orde of common seruice, in some places where it is necessary to make the same prayer and fashon of seruice more earnest and fitte, to stirre christiā people to the true honouring of almighty God: The kynges most excellent maiestie, with thassent of the Lordes and commōs in this present Parlamēt assembled, and by thauctozitie of the same, hath caused the foresayd orde of commō seruice, entituled, *The boke of commō prayer*, to be faythfully & godly perused, explained, & made fully perfect: & by the foresaid auctozitie, hath ānexed & ioyned it, so explained & perfected, to this present statute, adding also a forme & maner of making & consecrating of Archebischops, Bischops, Priestes & Deacōs, to be of like force, auctozitie, & value, as thesame like foresaid boke entituled, *The boke of common prayer*, was beefore: & to bee accepted, receiued, vled & esteemed in lyke sorte & maner, & with thesame clauses of prouisions and exceptions, to all ententes, construcciōs and purposes, as by the acte of Parliament made in the second yere of the kynges Maiesties reygne, was ordeyned, limited, expessed, & appoynted for the vniformitie of seruice, & administraciō of the Sacramētes throughout the realme, vpon such seueral paynes, as in the sayd acte of Parlamēt is expessed. And the said former acte to stand in ful force & strength, to al ententes & constructions, and to be applied, practised, and putte in vze, to, & for the establishing of the boke of common prayer, now explained, and hereunto annexed: & also the sayd fourme of making of Archebischops, Bischops, priestes, & Deacons, hereunto annexed, as it was for the former boke.

And by thauctozitie aforelaid it is now further enacted, that yf anye maner of persone, or persones, enhabitinge, and beeyng within thys Realme, or any other the Kynges Maiesties dominions, shall after the sayd feast of all Sanctes, willingly, and wittingly, heare, and be presente at anye other maner, or fourme of common prayer, of administracion of the Sacramentes, of makinge

An acte for the vniformitie of common prayer.

king of ministers in the Churches, or of any other rytes cōteined in the boke ānered to this acte, the is mētioned & set forth in the said boke, or that is cōtrary to the forme of sundrye prouisions and exceptions, conteyned in the foresayd former statute, and shalbe therof conuicted, according to the lawes of this Realme, before the Justices of Assise, Justices of Oyer, and Determiner, Justices of peace in theyr Sessions, or any of them, by the verdict of xii. men, or by his, or their owne confession, or otherwise, shall for the fyrste offence suffre emprisonmente, for sixe monethes, without baile, or maynpriue: & for the seconde offence, being lykewise conuicted, (as is abouesayd,) emprisonment for one whole yeare: & for the third offence, in like maner, emprisonment during his, or their liues. And for the more knowledg to be geuē hereof, and better obseruation of this lawe: Be it enacted by the auctoritie aforesayd, that al and singuler Curates shall vpon one Sunday euery quarter of the yere, during one whole yere, next folowing the foresayde feast of all Sainctes, next coming, reade this presente Acte in the Church, at the tyme of the moste assembly: & lykewise once in euery yere folowing, at thesame time, declaringe vnto the people by the auctoritie of the Scripture, howe the mercy & goodnes of God hath in al ages been shewed to his people, in theyr necessities and extremities, by meanes of heartye and faythfull prayers made to almighty God, speciallye where people be gathered together wyth one fayth and mynde, to offre by theyr heartes by prayer, as the beste Sacrifices that Christian menne can yelde.

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There was neuer anye thing by the witte of man so well deuysed, or so sure establisshed, (whiche in continuance of tyme) hath not been corrupted: as (among other thynges) it maye playnlye appeare by the common prayers in the churche, commonly called diuine seruice. The fyrste or originall and grounde whereof, if a manne woulde searche out by the auncient fathers, he shall fynd that thesame was not, ordained but of a good purpose, and for a great aduancement of godlinesse. For they so ordered the matter, that all the whole Byble (or the greatest part therof) shoulde be read ouer once in the yere: intending therby, that the Cleargie, and specially suche as wer ministers of the congregacion, shoulde (by often reading and meditation of Goddes woord) be styrred by to godlines themselues, and be moze able also to exhorte other by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people (by dayly hearyng of holy scripture readde in the churche) shoulde continually profite moze and moze in the knowledge of God, and be the moze inflamed with the loue of his true religion. But these many yeres passed, thys godly and decent orde of the auncient fathers, hath been so altered, bzoken, and neglected, by planting in vncertayne Stories, Legendes, Responses, Verses, bayne Repetitions, Commemoracions, and Sinodalles, that commonly when any booke of the Byble was begonne, before thre or foure Chapters wer read out, al the rest wer vnbread. And in this sorte the booke of Elai was begonne in Aduent, and the booke of Genesis in Septuagesima: but they were onely begonne, and neuer read through. After a like sort were other bokes of holye scripture bled. And mozeouer, whereas Sainct Paule woulde haue suche language spoken to the people in the churche, as they might vnderstand, and haue profite by hearing thesame: The seruice in this churche of Englande (these many yeres) hath been read in Latine to the people, whiche they vnderstoode not: so that they haue heard with theyr eares only, and theyr heartes, spirite, and mind, haue not been edified therby. And furthermore, notwithstanding that the auncient fathers haue deuided þ Psalmes into seue porcions, wherof euery one was called a Nocturne: now of late tyme, a fewe of them haue been dayly sayde (and oft repeated) and the rest bitterly omitted. Mozeouer, the numbze and hardnesse of the rules, called the Pie, and the manifolde chaungeinges

a.ii.

of the

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of the seruice, was the cause, y^e to turne the boke only, was so hard and intricate a matter, y^e many tymes there was moze busines to find out what should be read, the to reade it whē it was found out.

These inconueniences therfore consydered, here is set furth suche an order, wherby thesame shalbe redressed. And for a redy- nesse in thys matter, here is drawen out a kalender for that purpose, whiche is playne and easye to bee vnderstanden, wherin (so much as maye be) the readyng of holy scriptures is so set furth, y^e all thinges shalbe doen in order, without breakeing one pece thereof from another. For thys cause be cut of, Antemes, Responses, Inuitatozies, and such like thinges, as do breake the continual course of the readyng of the scripture. Yet because there is no remedy, but that of necessitie there muste be some rules, therfore certayne rules are here set furth, which as they be fewe in number, so they be playne and easie to be vnderstanden. So that here you haue an order for prayer (as touchyng the readyng of holye scripture) much agreeable to the mynde and purpose of tholde fathers, and a great deale moze profitable and commodious, then that which of late was vsed. It is moze profitable, because here are lefte out many thynges, wherof some be vntrue, some vncertaine, some vayne and superstitious, and is ordeyned nothyng to be read, but the very pure worde of god, the holy scriptures, or that whiche is euidentlye grounded vpon the same, and that in such a language and order, as is most easie and playne for the vnderstandyng, both of the readers and hearers. It is also moze commodious, both for the shortnes therof, & for the plaines of y^e order, & for that the rules be fewe & easie. Furthermore, by this order, the curates shal nede none other bokes for theyr publike seruice, but this boke, & the Bible: By the meanes wherof, the people shal not be at so great charge for bokes, as in tyme past they haue been.

And where heretofore there hath been great diuersitie, in sayyng and syngyng in Churches within this realme, some folowynge Salisbury vse, some Hereford vse, some y^e vse of Bangor, some of Poike, and some of Lincolne: Nowe from hence furth, al the whole realme shal haue but one vse. And if any woulde iudge thys waye moze paynfull, because that al thinges muste bee read vpon the boke, wheras befoze by the reason of so often repeticion, they could say many thinges by heart: if those mē wil weigh their labour, with y^e profite and knowledge which dayly they shal obtayne by readyng vpon the boke, they wil not refuse the payne, in consideration of the great profite that shal ensue therof.

And forasmuch as nothyng can almost be so plainly set furth, but doubtes may rise in y^e vse & practising of thesame: To appease all such diuersitie (yf any arise) & for the resolucion of al doubtes, concerning y^e maner how to vnderstand, do, & execute y^e thinges cōteined in this boke: y^e parties y^e so doubt, or diuersly take any thing, shall

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shal alway resort to the Bisshop of the Diocesse, who by his discretion shal take order for the quieting & appeasing of the same: so that the same order be not contrary to any thing conteyned in this booke. And yf the Bisshop of the Diocesse be in any doubt, the may he send for the resolution thereof vnto the Archebisshoppe.

Though it be appoynted in the afoze wyrtten Preface, that all thinges shalbe read and songe in the Church, in the Englishe tongue, to the ende that the congregacio may be thereby edified: yet it is not ment, but when men saye Morninge and Euening prayer priuately, they may say the same in any language that they them selues do vnderstande.

And al Priestes and Deacons, shalbe bound to saye dayly the morning and Euening prayer, either priuately or openly, except they be letted by preaching, studying of diuinitie, or by some other vrgent cause.

And the Curate that ministrerh in euery Parische Church or Chapel, beyng at home, & not being otherwyle reasonably letted, shal say the same in the Parische Church or Chappell where he ministrerh, & shal tolle a belle thereto, a conuenient tyme befoze he beginne, that suche as be disposed maye come to heare gods worde, and to praye with him.

a.iii.

Of

And the Priests and Deacons shal be bounde

Of Ceremonies,

why some be abolished, and
some reteined.



Of suche Ceremonies as bee vsed in the church, and haue had their beginning by the institution of man: some at the firste wer of godly entent and purpose deuised, and yet at length turned to vanitie and supersticion: some entred into the church by vndiscrete deuotion, and suche a zeale as was without knowledge: and for because they were winked at in the beginning, they grewe dayly to more and more abuses: which not onely for their vnprofitablenesse, but also because they haue much blynded the people, and obscured the glory of god, are worthy to be cut away and cleane reiected. Other there be, whiche althoughe they haue been deuised by man: yet it is thought good to reserue them still, aswel for a decente order in the churche (for the whiche they were first deuised) as because they parteine to edificacion: wherunto all thinges dooen in the churche (as the Apostle teacheth) ought to be referred. And although the keepng or omittynge of a Ceremonie (in it selfe considered) is but a small thyng: yet the wilful and contemptuous transgression and breaking of a common order and discipline, is no small offence before god.

Let al thynges be doen among you (saith. S. Paule) in a seemely & due order. The appointmēte of the which order, parteineth not to priuate men: therefore no man ought to take in hande, nor presume to appoint or alter any publike or cōmon order in Christes church, excepte he be lawfully called and aucthorized thereunto.

And wheras in this our tyme, the mindes of men are so diuerse, that some thynke it a greate matter of conscience to departe from a pece of the least of their Ceremonies (they be so addicted to their old customes:) and again on the other side, some be so newe fāgled, that they would innouate al thing, and so do despise the old, that
nothing

nothing can like them, but that is new: it was thought expedient, not so much to haue respect how to please and satisfie either of these parties, as howe to please God, & profite them bothe. And yet lest any man should be offended (whom good reason mighte satisfie) here be certain causes redred, why some of the accustomed Ceremonies be put away, and some retayned and kept styll.

Some are put away, because the great excesse & multitude of the, hath so encreased in these latter daies, that the burthen of them was intollerable, whereof. S. Augustine in his tyme complayned, that they were growen to such a numbre, that the state of Christian people was in worse case (concernynge that matter) then were the Jewes. And he counsayled & such yoke & burthe should be taken away, as tyme woulde serue quietly to doe it.

But what woulde. S. Augustine haue sayed, if he had seen the ceremonies of late daies vled among vs: wherunto the multitude vled in his time, was not to be compared. This our excessive multitude of Ceremonies was so great, and many of them so darke: that they did more confounde, and darken, then declare and set furth Christes benefites vnto vs.

And besides thys, Christes Gospell is not a Ceremonial lawe (as much of Moses lawe was) but it is a religion to serue God, not in bondage of the figure or shadowe, but in the fredome of spirite, beyng content only with those Ceremonies, which do serue to a decent ordre and godly discipline, and such as be apte to stirre vp the dull mynde of man, to the remembraunce of his duety to God, by some notable and speciall signification, whereby he myght be edified.

Furthermore, the mooste weightie cause of thabolishment of certayn Ceremonies was, that thei were so farre abused, partly by the superstitious blyndnes of the rude and vlearned, and partly by the vnsatiabable auarice of suche as sought more their owne lucre, then the glory of God: that the abuses could not well be taken away, the thing remainyng stil. But now as concerning those per-

tones, which peradventure wylbe offēded, for that some
 of thold ceremonies are reteyned styl: if they cōsider that
 without some Ceremonies, it is not possible to kepe any
 ordie, or quiete discipline in the churche: they shal easely
 perceyue iust cause to refozme their iudgemētes. And yf
 thei thinke much, that any of thold do remain, & would
 rather haue all deuised a newe: Then suche men graun-
 tyng some ceremonies conueniēt to be had, surely wherē
 the olde may be well vled, there thei cannot reasonably
 reproue the old, only for their age, without bewraying of
 their owne folly. For in suche a case, they ought rather to
 haue reuerēce vnto them for their antiquitie, if they wyl
 declare them selues to be more studious of vnitie and cō-
 corde, then of innouacions and newe fanglenes, whiche
 (asmuche as may be with the true setting furth of Chri-
 stes Religion) is alwayes to be eschewed. Furthermore,
 such shal haue no iust cause with the ceremonies reser-
 ued, to be offended. For as those be taken away, whiche
 were moſte abused, and dyd burthen mens consciences
 without any cause: so the other that remain, are retay-
 ned for a Discipline and order, whiche (vpon iuste cau-
 ses) may be altered and chaunged, and therefore are not
 to be esteemed equal with gods law. And moreouer, they
 be neither darke nor dōmbe ceremonies: but are so sette
 furthe, that euery man may vnderstande what they doe
 meane, & to what vſe thei do serue. So that it is not like
 that thei in tyme to come, should be abused as the other
 haue been. And in these our doinges, we condemne no
 other nations, nor prescribe any thyng, but to our owne
 people only. For we thinke it cōuenient that euery coun-
 trey should vſe such ceremonies, as they shal thinke best
 to the setting furth of Goddes honour or glōrye, and to
 the reducyng of the people to a most perfecte and godly
 lyuyng, without errour or Superstition. And that they
 shoulde put awaye other thynges whiche from tyme to
 tyme, they perceyue to be moſte abused, as in mēnes or-
 dinaunces it often chaunceth diuersely in diuerſe coun-
 treyes.

The Table and Kalender

expressynge the ordre of the psalmes and Lec-

sons, to be sayed at the Mornyng and Euenyng
prater throughtout the yere, excepte certayn
proper feastes, as the Rules folow,
ynge more plainly declare. (:) :

The order howe the Psalter
• is appoynted to be readde. (:) :

The Psalter shalbe readde throughe, once euery Moneth. And be-
cause that some Monethes be longer then some other be, it is
thought good to make them euen by thys meanes.

To euery Moneth, shalbe appoynted (as concernynge thys purpose)
luste. xxx. dayes.

And because January and Marche hath one date aboue the sayed
numbre, and February whiche is placed betwene them bothe, hath one-
ly. xxviii. dayes: February shal borowe of either of the Monethes (of Ja-
nuary and Marche) one daye. And so the Psalter whiche shalbe readde in
February, muste begyn the last daye of January, and ende the fyrst daye
of Marche.

And where as Maye, July, August, October, and December, haue
xxxi. dayes a piete: it is ordered that the same psalmes, shalbe readde the
laste daye of the sayed Monethes, whiche were read the daye before. So
that the Psalter may begyn agayne the fyrst day of the nexte Monethes
ensuyng.

Nowe to knowe what psalmes shalbe read euery daye, loke in the
Kalender, the numbre that is appointed for the psalmes, and then finde
the same numbre in thys table, and vpon that numbre shal you see, what
psalmes shalbe sayed at Mornyng and Euenyng prayer.

And where the. Cxix. psalme is deuided into. xxii. porcions; and is
ouerlonge to be read at one tyme: it is so ordered, that at one tyme shall
not be read aboue foure or fyue of the sayed porcions, as you shall per-
ceue to be noted in thys Table folowynge.

And here is also to be noted, that in thys table, and in all other partes
of the Seruyce, where anye psalmes are appoynted, the numbre is
expressed after the greates Englyshe Bible, whiche from the. ix. psalme,
vnto the. Cxlviii. psalme (folowynge the diuision of the hebrues) doeth
varie in numbres from the common Latyn translation.

The Table for the order of the psalmes to be sayed at Morning and Euenyng praier.

Morning praier.		Euenyng praier.	
i	i. ii. iii. iiii. v.	vi. vii. viii.	
ii	ix. x. xi.	ix. x. xi.	
iii	xii. xiii. xiiii.	xii. xiii. xiiii.	
iiii	xv. xvi. xvii.	xv. xvi. xvii.	
v	xviii. xix. xx.	xviii. xix. xx.	
vi	xxi. xxii. xxiii.	xxi. xxii. xxiii.	
vii	xxiv. xxv. xxvi.	xxiv. xxv. xxvi.	
viii	xxvii. xxviii. xxix. xl.	xxvii. xxviii. xxix. xl.	
ix	xli. xlii. xliii.	xli. xlii. xliii.	
x	xliv. xlv. xlv.	xliv. xlv. xlv.	
xi	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xii	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xiii	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xiiii	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xv	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xvi	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xvii	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xviii	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xix	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xx	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxi	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxii	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxiii	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxiiii	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxv	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxvi	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxvii	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxviii	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxix	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxx	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxxi	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxxii	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxxiii	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxxiiii	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxxv	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxxvi	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxxvii	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxxviii	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xxxix	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	
xl	xlvi. xlvii. xlviii.	xlvi. xlvii. xlviii.	

The order howe the rest of holy scripture (beside the Psalter) is appointed to be read.

The Old Testament is appointed for the first lesson, at Morning and Evening prayer, and shall be read through, every year once, except certain books and Chapters, which be least edifying, and might best be spared, and therefore be left unread.

The new Testament is appointed for the second lesson, at Morning and Evening prayer, and shall be read over orderly every year these, beside the Epistles and Gospels: except the Apocalips, out of the which there be only certain lessons appointed, upon diverse proper feasts.

And to knowe what lessons shall be read every day: synde the daye of the moneth in the Kalender following, and there ye shall perceive the books and Chapters that shall be read for the lessons, both at Morning and Evening prayer.

And here is to be noted, that whensoever there be any proper Psalms or lessons appointed for any feast, movable or immovable: then the Psalms and lessons, appointed in the Kalender, shall be omitted for that tyme.

Ye must note also that the Collect, Epistle and Gospel, appointed for the Sundaye, shall serve all the week after, except there fall some feast that hath his proper.

This is also to be noted, concerning the Leape years, that the xxv. daye of February, which in Leape year, is counted for two dayes, shall in those two daies, alter neither Psalm nor Lesson: but the same Psalms and lessons, which be sayed the first day, shall also serve for the second daye.

Also, wheresoever the beginning of any Lesson, Epistle or Gospel is not expressed: there ye must begin at the beginning of the Chapter.

And wheresoever is not expressed howe farre shall be read, there shall you read to the ends of the Chapter.

C Proper Psalmes and

Lessons for dyuerse feastes and dayes,
at Morninge and Eueninge prayer.

On Christmas day at morning prayer. psalme. xix. } The fyrst Lesson. Esai. ix.
psalme. xlv. } The. ii. Lessō. Luk. ii. vnto
psalme. lxxxv } And vnto mē a good wyl.

At Eueninge prayer. psalm. lxxxix. } The fyrst Lesson. Esa. vii.
psalme. Cx. } God spake once agayne to
psal. Cxxii. } Ahas. &c. vnto the ende.
The second lesson. Tit. iii.
The kindnes and loue. &c.
vnto foolishhe questions.

On saint Stephens daye, at morning praier The second Lesson. Actes. vi. and. vii.
Stephen ful of fayth and power, vnto. And
when fourtie yeres were. &c.

At Eueninge prayer. The seconde Lesson. Actes. vii. And when
fourtie yeres were expyred, there appeared
vnto Moyses. &c. vnto. Stephen full of the
holy ghoste.

On saint Iho the euāgelistes daye, at morninge prayer. The seconde Lesson. Apoca. i. The whole
Chapter.

At Eueninge prayer. The second Lesson. Apocalips. xxi.

On the Innocentes daye, at morning praier. The fyrst Lesson. Jerem. xxxi. vnto Moreo-
uer I heard Ephraim.

On the Circū- cision daye, at morning praier. The fyrste Lesson. Genesis. xvii.
The seconde Lesson. Roma. ii.

At Eueninge prayer. The. i. Lesson. Deu. x. And now Israel. &c.
The seconde Lesson. Collos. ii.

On s Epipha- The fyrst Lesson. Esay. ix.

| Proper psalmes and Lessons. |

nie at moynynge
prayer.

The seconde Lesson. Luke. iiii. And it for-
tuned. &c.

At Euening
prayer.

The first Lesson. Esay. xlix.

The second Lesson. John. ii. After this he
went downe to Capernaum.

On wednesdaye
befoze Easter, at
Euening praier.

The first lesson Osee. xiii. xiiii.

On Thursdaye
befoze Easter at
moyning praier.

The first lesson. Daniel. ix.

At Euening
prayer.

The first Lesson. Ieremie. xxxi.

On Good Fry-
day, at moynynge
prayer.

The first lesson. Genesis. xxi.

At Euening
prayer.

The first lesson. Esay. liii.

On Easter euen
at Moynynge
praier.

The first lesson. Zachary. ix.

On Easter daye
at Moynynge
prayer.

Psalme. ii. } The first lesson. Exodi. xii.
Psalme. lbii. } The seconde lesson. Ro. vi.
Psalme. Cxi. }

At Euening
prayer.

Psalm. Cxiii. }
Psalm. Cxiiii. } The second lesson. Act. ii.
Psa. Cxviii. }

On Monday in
Easter wieke, at
moyning praier.

The seconde lesson. Math. xxviii.

At Euenynge
prayer.

The seconde lesson. Actes. iiii.

On Tuesday in
Easter wieke, at
moyning praier.

The seconde lesson. Luke. xxiii. vnto. And
beholde two of them.

| At

| Proper psalmes and Lessons. |

At Euenyng
prayer.

The seconde Lesson. i. Corin. xv.

On the Ascen-
cyon day, at Mo-
nyng prayer.

Psalme. viii.

Psalme. xv.

Psalme. xxi.

The. ii. lesson. John. xiiii.

At Euenyng
prayer.

Psalme. xxiii.

Psalme. lxxviii.

Psalme. Cxviii.

The. ii. lesson. Ephe. iiii.

On whitsonday
at Moynyng
prayer.

Psalm. xlviii.

Psalm. xlvii.

The seconde lesson. Act. x.

The Peter opened his. &c.

At Euenyng
prayer.

Psalm. Ciii.

Psalm. Cxlv.

The second lessō. Act. xix.

It fortunēd when Apollo
went to Corinthū. &c. vnto
After these thynges.

On Trinitie
sonday, at Mo-
nyng prayer.

The first lesson. Gene. xviii.

The seconde lesson. Math. iii.

Conuerfyon of
saynt Paule, at
moynyng praier.

The seconde lesson. Actes. xxii. vnto. They
heard hym.

At Euenyng
prayer.

The seconde lesson. Actes. xxvi.

Sainct Barna-
bies day at mo-
nyng prayer.

The seconde lesson. Actes. xiiii.

At Euenyng
prayer.

The seconde lessō. Actes. xv. vnto. After cer-
tayne dayes.

Saincte Iohn
baptistes day, at
moynyng praier.

The first lesson. Malachi. iii.

The seconde lesson. Math. iii.

At Euenyng
prayer.

The first lesson. Malachi. iiii.

The seconde lesson. Math. xiiii. vnto when
Jesus heard.

| Sainct

Proper psalmes and Lessons.

Saincte Peters The seconde Lesson. Actes. iiii.
daie, at Moynynge prayer.

At Euenynge prayer. The seconde Lesson. Actes. iiii.

Al saintes day at Moynynge prayer. The first Lesson. Sapient. iii. vnto. Blessed is rather the barrayne.

The second Lesson. Hebr. xi. xii. Saintes by faith subdued. vnto If you endure chastising.

At Euening prayer.

The fyrst Lesson. Sapience. v. vnto Hys Ielousie also.

The seconde Lesson. Apocalips. xix. vnto And I sawe an Angell stande.

An Almanack

for .xix. yeares.

Easter Daye.	Dominicall letter.	The Cycle of the sunne.	The epact.	The Sol- den nombre.	The yeare of our Lord.
rbii. Aprill.	C.	xxi.	iiii.	xiii.	M.D.lii.
ii. Aprill.	A.	xxii.	vb.	xii.	M.D.liii.
xxb. Marche.	G.	xxiii.	xxvi.	xi.	M.D.liiii.
xiii. Aprill.	F.	xxiiii.	bii.	x.	M.D.lb.
v. Aprill.	E.	xxv.	xbiii.	ix.	M.D.lbi.
xbiii. Aprill.	C.	xxvi.	xxix.	viii.	M.D.lbii.
x. Aprill.	B.	xxvii.	xi.	vii.	M.D.lbiii.
xxvi. Marche.	A.	xxviii.	xxii.	vi.	M.D.lx.
xiiii. Aprill.	G.	i.	iii.	v.	M.D.lx.
vi. Aprill.	E.	ii.	xiiii.	iiii.	M.D.lxi.
	D.	iii.	xxb.	iii.	M.D.lxii.
	C.	iiii.	xxbi.	ii.	M.D.lxiii.
	B.	v.	xbii.	i.	M.D.lxiiii.
	G.	vi.	xxbiii.		M.D.lxv.
	F.	vii.	ix.		M.D.lxvi.
	E.	viii.	xx.		M.D.lxvii.
	D.	ix.	i.		M.D.lxviii.
	B.	x.	xii.		M.D.lxix.
	A.	xi.	xxiii.		M.D.lxx.

The ordre where

Morninge and Eueninge prayer
shal be bled and sayde.

The morninge and eueninge prayer, shal be bled in suche place of the Churche, chapell or Chauncell, & the minister shal so turne him, as y people maye best heare. And if there be any cōtrouersie therin, the matter shal be referred to the ordinarie, & he or his deputie shal appoynte the place, and the chauncels shal remayn, as they have done in times past.

And here is to be noted, that the minister at the tyme of the cōmunion, & at al other times in his ministracion, shall vse nether Albe, Vestemēt, nor Cope: but beyng Archebisshop, or Bishop, he shal haue and weare a rochet: & beyng a priest or Deacon, he shal haue and weare a surples only.

An order for Morninge

prayer dayly throughtout the yeare.

At the beginning both of morning prayer, and likewise of euening praier, y minister shal read: with a loud voyce, some one of these sentēces of y scriptures that folowe. And thē he shal say that, which is writtē after the said sentēces.



What tyme soeuer a synner doeth repente hym of hys synne from the bottome of his hearte: I wyll put all his wickednesse oute of my remembrance sayeth the Lorde.

Ezechiel,
xviii.

I do knowe mine own wickednes, and my synne is alway agaynst me.

psalm. li

Turne thy face awaye from oure synnes (O Lorde) and blot out all oure offences.

psalm. li

A sorowfull spyrite, is a Sacrifice to God: despile not (O Lorde) humble and contrite heartes.

psalm. li

Reute youre heartes, and not youre garmentes, and turne to the Lorde your God: because he is gentle & merciful, he is patient and of much mercy, and suche a one that is sorow for your afflictions.

Joel. ii.

To thee O lord God belongeth mercy & forgiuenesse,

Daniel. ix

A. i.

for

for we haue gone awaye from thee, and haue not har-
kened to thy voyce, whereby we myghte walke in thy
lawes, which thou hast appoynted for vs.

Jerem. ii.

Correcte vs, O Lorde, and yet in thy iudgement, not
in thy furie, lest we shoulde bee consumed and broughte
to nothinge.

Math. iii.

Amende your lyues for the kyngdome of God is at
hande.

Luke. xv

I will goe to my father and saye to hym: father, I
haue synned agaynst heauen, and agaynst thee, I am
no more woorthye to be called thy sonne.

psal. cxlii

Entre not into iudgement with thy seruantes O
Lord, for no fleshe is righteous in thy sight.

i. Iohn. i.

If we saye that we haue no synne, we deceyue oure
selues, and there is no trueth in vs.



Dearly beloued brethre, the scripture mo-
ueth vs in sondrie places, to acknowledge
and confesse oure manyfolde synnes and
wickednesse, and that we shoulde not dis-
semble nor cloke them before the face of al-
mightie God our heavenly father, but co-
fesse them with an humble, lowely, penitent, and obedi-
ente hearte: to thende that we may obtayne forgivenesse
of thesame by his infinite goodnes and mercie. And al-
thoughe we oughte at all tymes, humbly to knowlege
oure synnes before God: yet oughte we mooste chieslye so
to dooe, when we assemble and mete together, to rendre
thankes for the greate benefytes that we haue receyued
at his handes, to sette forth his mooste worthye prayse,
to heare his mooste holy worde, and to aske those thinges
whiche bee requisite and necessarye, aswell for the bodye
as the soule. wherefore I praye and beseeche you, as ma-
nye as bee here presente, to accompanie me with a pure
hearte and humble voyce, vnto the throne of the heauen-
ly grace, saying after me.

Morninge prayer.

A generall confession, to be sayd of the whole congregation after the Minister, kneelinge.



Almightie and most mercifull father, we haue erred and strayed from thy wayes, lyke losse shepe. we haue folowed to muche the deuyles and desyres of oure owne heartes. we haue offended agaynst thy holy lawes. we haue leste vndone those thinges whiche we oughte to haue done, and wee haue done those thinges whiche we oughte not to haue done, and there is no health in vs: but thou, O Lorde, haue mercy vpon vs miserable offenders. Spare thou them O God, whiche confesse their faultes. Restore thou them that be penitent, according to thy promyses declared vnto mankynde, in Christe Iesu oure Lorde. And graunt, O moste mercifull father, for his sake, that wee may hereafter lyue a godly, righteous, and sobre lyfe, to the glory of thy holy name. Amen.

The absolucion to be pronounced by the Minister alone.



Almightie God, the father of oure Lorde Iesus Christ, whiche desireth not the death of a synner, but rather that he maye turne from his wickednes & lyue: & hath geuen power & commaundement to hys ministers, to declare and pronounce to his people beynge penitente, the absolucion and remission of theyr synnes: he pardoneth and absolueth all them which truly repent, and vnfeynedly beleue his holy gospel. wherefore we beseeche him to graunte vs true repentaunce and his holye spirite, that those thinges may please him, which we doe at this present, & that the rest of oure lyfe hereafter, maye be pure & holly: so that at the laste we maye come to hys eternall ioye, through Iesus Christ our Lorde.

The people shall aunswere. Amen.

Then shall the Minister begin the Lordes prayer with a loude voyce.

A. ii.

Dure

Morning prayer.



Oure father whiche art in heauen,
hallowed bee thy name. Thy
kingdō come. Thy will bee done
in earth as it is in heauen. Geue
vs thys daye our daylye bread.
And forgene vs our trespases,
as we forgene them that tres-
passe agaynste vs. And leade vs
not into temptacion. But dely-
uer vs from euill. Amen.

Then lykewyse he shall saye.

O Lord open thou oure lippes.

Answer.

And our mouth shall shewe forth thy praye.

Prieste.

O God make spede to saue vs. •

Answer.

O Lorde make haste to helpe vs.

Prieste.

Glozy be to the father, & to the sonne: & to the holy gost.

As it was in the beginning, is nowe, and euer shalbe:
world without ende. Amen.

Prayse ye the Lorde. •

Then shalbe sayd or song this Psalm folowing.



Come let vs syng vnto the Lorde: let vs hear-
tely reioyce in the strength of our saluacion.

Lette vs come beefore hys presence with
thankesgeuyng: and shewe our lette gladd in
him with Psalmes.

For the Lorde is a greate God: and a greate Kynge
aboue all Goddes.

In his hand are all the corners of the earth: and the
strength of the hilles is his also.

The sea is hys, and he made it: and hys handes pre-
pared the drye lande.

O come, lette vs worship and fall downe: and knele
beefore the Lord our maker.

For

For he is the Lorde our God: and we are the people of hys pasture, and the shepe of his handes.

To daye if ye will heare his voyce, harden not your heartes: as in the prouocation, and as in the daye of temptation in the wildernes.

When your fathers tempted me, proued me, and sawe my workes.

Fortye yeres long was I griued with this generation, & sayd: it is a people that doe erre in theyr heartes, for they haue not knowen my wayes.

Unto whom I swaie in my wrath: that they shoulde not entre into my reste.

Glozy be to the father, and to the sonne: and to. &c.

As it was in the beginnynge, is now. &c. Amen.

CThen shal folowe certayne Psalmes in order, as they bee appoynted in a Table, made for that purpose: excepte there be proper Psalmes appoynted for that daye. And at the ende of euery Psalme throughtout the yere, & lyke wyse in the ende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shalbe repeated.

Glozy be to the father, and to the sonne, &c.

CThen shalbe read two Lessones distinctlye wyth a loude voyce, that the people maye heare. The fyrst of the old Testamente, the second of the newe. Lyke as they be appoynted by the Kalender, excepte there be proper lessones assigned for that daye: the minister that readeth the Lesson, standing and turninge him so, as he may best be heard of al such as be present. And befoze euery Lesson, the minister shal saye thus. The first, second, third, or fourth Chapiter of Genesis, or Exodus, Matthew, Marke, or other like, as is appoynted in the Kalender. And in the ende of euery Chapiter, he shal saye.

There endeth such a Chapiter, of suche a Booke.

And (to the ende the people may the better heare) in suche places where thei do sing, there shal the Lessones be song in a plain tune, after the maner of distincte reading: and lyke wyse the Epistle and Gospell.

After the fyrst Lesson, shal folow *Te deum Laudamus*, in Englishe, dayly throught the whole yere.

A.iii.

Te deum



Ve prayse thee, O God: we knowledg
thee to be the Lorde.

All the earth doeth worshyp thee,
the father euerlastinge.

To thee all Angels crye aloud:
the heauens & all the powers therein.

To thee Cherubin and Seraphin,
continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen & earth are full of the Maiestie of thy glorie.

The glorious companie of the Apostles prayse thee.

The goodly felowship of the prophetes prayse thee.

The noble armie of Martyrs, prayse thee.

The holy Church throughout al the worlde, doeth
knowledg thee.

The father of an infinite Maiestie.

Thy honorable, true, and onely sonne.

Also the holy ghost, the comforter.

Thou arte the Kyng of glorie, O Christe.

Thou arte the euerlastinge sonne of the father.

When thou tookest vpon thee to deliuer manne, thou
dydest not abhorre the vyrgins wombe.

When thou hadst ouercomed the sharpenes of death,
thou didst open the kingdom of heauen to all beleuers.

Thou syttest on the righte hand of God, in the glorie
of the father.

We beleue that thou shalt come to be our iudge.

We therefore praye thee, helpe thy seruantes, whom
thou hast redeemed with thy precious bloude.

Make them to bee noumbered wyth thy Saintes, in
glorie euerlastinge.

O Lorde saue thy people: and blesse thyne heritage.

Gouerne them and lyfte them vp for euer.

Daye by daye we magnifye thee.

And we worship thy name, euer world without ende.

Glouclase, O Lorde, to kepe vs this daye withoute
ynne.

Morninge prayer.

¶ Lord haue mercy vpon vs: haue mercy vpon vs.

¶ Lord, let thy mercy lighten vpon vs: as our truste is in thee.

¶ Lord, in thee haue I trusted: lette me neuer be confounded.

¶ This canticle, benedicite omnia opera domini domino.



All ye workes of the Lord, blesse ye the Lord: prayse him and magnifye him for euer. Benedicite,

¶ Ye Aungels of the Lord, blesse ye the Lord: prayse ye him and magnifye him for euer.

¶ Ye heauens, blesse ye the Lord: prayse him and magnifye him for euer.

¶ Ye waters that be aboue the firmament, blesse ye the Lord: prayse him and magnifye him for euer.

¶ All ye powers of the lord, blesse ye the Lord: prayse him and magnifye him for euer.

¶ Ye Sunne and Moone, blesse ye the Lord: prayse him and magnifye him for euer.

¶ Ye starres of heauen, blesse ye the Lord: prayse him and magnifye him for euer.

¶ Ye showres and dewe, blesse ye the Lord: prayse him and magnifye him for euer.

¶ Ye wyndes of God, blesse ye the Lord: prayse him and magnifye him for euer.

¶ Ye fyre and heate, blesse ye the Lord: prayse him and magnifye him for euer.

¶ Ye wynter and sommer, blesse ye the Lord: prayse him and magnifye him for euer.

¶ Ye dewes & frostes, blesse ye the Lord: prayse him and magnifye him for euer.

¶ Ye froste & colde, blesse ye the Lord: prayse him and magnifye him for euer.

¶ Ye Ice and snowe, blesse ye the Lord: prayse him and magnifye him for euer.

¶ Ye nightes and dayes, blesse ye the Lord: prayse him

Morninge prayer.

him and magnifye him for euer.

O ye lyght and darkenesse, blesse ye the Lorde: prayse him and magnifye him for euer.

O ye lighteninges and cloudes, blesse ye the Lorde: prayse him and magnifye him for euer.

O let the earth blesse the Lorde: yea, lette it prayse him and magnifye him for euer.

O ye Mountaynes and hylles, blesse ye the Lorde: prayse him and magnifye him for euer.

O all ye grene thinges vpon the earth, blesse ye the Lorde: prayse him and magnifye him for euer.

O ye welles, blesse ye the Lorde: prayse him and magnifye him for euer.

O ye Seas & fluddes, blesse ye the Lorde: prayse him and magnifye him for euer.

O ye whales and al that moue in the waters, blesse ye the Lorde: prayse him and magnifye him for euer.

O all ye foules of the ayre, blesse ye the Lorde: prayse him and magnifye him for euer.

O all ye beastes and cattell, blesse ye the Lorde: prayse him and magnifye him for euer.

O ye children of men, blesse ye the Lorde: prayse him and magnifye him for euer.

O let Israel blesse the Lorde: prayse him and magnifye him for euer.

O ye Priestes of the Lorde, blesse ye the Lorde: prayse him and magnifye him for euer.

O ye seruantes of the Lorde, blesse ye the Lorde: prayse him and magnifye him for euer.

O ye spyrites and soules of the righteous, blesse ye the Lorde: prayse him and magnifye him for euer.

O ye holpe and humble menne of hearte, blesse ye the Lorde: prayse him and magnifye him for euer.

O Ananias, Azarias, and Misael, blesse ye the Lorde: prayse him and magnifye him for euer.

Glorie bee to the father, and to the sonne: and to the holpe

Morninge prayer.

holye gholste.

As it was in the beginning, is now, and ever shalbe:
worlde without ende. Amen.

And after the second lesson, shalbe bled and sayd,
Benedictus, in Englishe as foloweth.



Blessed be the Lorde God of Israell: for
he hath visited and redeemed hys people.
And hath raised vp a myghtye sal-
uacion for vs: in the house of his seruaunt
Dauid.

*Benedic-
tus.*

As he spake by the mouth of hys
holye Prophetes: whiche haue been sence the worlde
deganne.

That we shoulde be saued from our enemies: & from
the handes of al that hate vs.

To perfourme the mercye promised to our forefa-
thers: and to remembre his holy couenaunt.

To perfourme the othe which he sware to our fore-
father Abraham: that he would geue vs.

That we being deliuered out of the handes of oure
enemies: might serue him without feare.

In holinesse and ryghteousnesse before hym: all the
dayes of our lyfe.

And thou chylde shalt be called the prophete of the
highest: for thou shalt goe before the face of the Lorde,
to prepare his wayes.

To geue knowledge of saluacion vnto hys people:
for the remission of theyr synnes.

Through the tender mercye of our God: whereby the
daye spring from an high hath visited vs.

To geue light to them that sytte in darkenes, and in
the shadowe of deathe: and to guyde our feete into the
waye of peace.

Glozy be to the father, and to the sonne: and to the
holye gholste.

As

Morning prayer.

As it was in the beginning, is now, and ever shall be:
world without ende. Amen.

Or els this Psalm.

*Tubilate.
Deo. pl. c.*



Doe thyselfe in the Lorde (all ye landes:)
serue the Lord with gladnesse, and come
before his presence with a songe.

We be sure that the Lorde he is God: it
is he that hath made vs, and not we our
selues, we are his people, and the shepe
of his pasture.

O goe your way into his gates with thankesgeuing,
and into his courtes with prayse: bee thankfull vnto
him, and speake good of his name.

For the Lorde is gracious, his mercy is euermore:
and his trueth endureth fro generation to generation.

Glorie be to the father, & to the sonne: & to the holy gost.

As it was in the beginning, is now, and ever shall be:
world without ende. Amen.

Then shall be sayd the Credo, by the Minister and
the people, standinge.



I beleue in God the father almightie, maker
of heauen and earth. And in Iesus Christ
his only sonne our lord, which was concei-
ued by the holy gost, borne of the virgin Ma-
ry. Suffred vnder Ponce Pilate, was cruci-
fied, dead and buried, he descended into hel. The thyrde
day he rose againe from the dead. he ascended into hea-
uen, and sitteth on the righthande of God the father al-
mightie. From thence shall he come to iudge the quicke
and the dead. I beleue in the holy gost. The holy Catho-
lyke Church. The communion of Saintes. The for-
giuenes of synnes. The resurrection of the bodye. And
the lyfe euermorelasting. Amen.

And

Morninge prayer.

¶ And after that, these prayers folowing, aswell at Euening
prayer, as at Morning prayer: all deuoutely kneelinge.
The minister fyrst pronouncinge wyth a loude voyce.

The Lorde bee with you.

Answer.

And with thy spirite.

The Minister.

Let vs praye.

Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Then the Minister, Clerkes and people, shall saye
the Lordes prayer in Englishe, with a loude voyce.

Our father which art, &c.

¶ Then the Minister standing vp, shall say.

O Lorde shewe thy mercye vpon vs.

Answer.

And graunte vs thy saluacion.

Prieste.

O Lorde saue the Kynge.

Answer.

And mercifully heare vs, when we call vpon thee.

Prieste.

Indue thy ministers with righteousnesse.

Answer.

And make thy chosen people ioyefull.

Priest.

O Lorde saue thy people.

Answer.

And blesse thyne enheritaunce.

Prieste.

Geue peace in oure tyme, O Lorde.

Answer.

Because there is none other that fyghteth for vs, but
onely thou O God.

Prieste.

Morninge prayer.

Prieste.

O God make cleane our heartes within vs.

Answer.

And take not thyn holy spyryte from vs.

Then shal folow thzee Collectes. The fyrst of the daye, whiche shalbe thesame that is appoynted at the Communion. The second for Peace. The thyrde for Grace to lye wel. And the two last Collectes shal neuer alter, but dayly be sayd at Morninge prayer, throughtout al the yere as foloweth.

The seconde Collecte for Peace.



GOD, which arte aucthour of peace, & louer of concord, in knowledge of whom standeth oure eternal lyfe, whose service is perfecte freedd, defend vs thy humble seruantes, in all assaultes of our enemies, that we surelye trustinge in thy defence, may not feare the power of any aduersaries: throughe the might of Iesu Christ our Lorde. Amen.

The thyrde Collecte for Grace.



LORD our heavenly father, almightye and everlasting God, which hast safely brought vs to the beginning of this daye: defende vs in the same with thy mightie power, and graunt that this daye we fall into no synne, neyther runne into any kind of danger: but that al our doynges may be ordred by thy gouernaunce, to doe alwayes that is righteous in thy syghte: throughe Iesus Christe oure Lorde. Amen.

Can

An Ordre for Eueninge

prayer throughout the yere.

The Priest shall saye.

Our father which, &c.

Then lykewyse he shall saye.

Lord open thou oure lippes.

Answer.

And our mouth shall shewe forth thy prayse.

Prieste.

God make speede to saue vs.

Answer.

Lord make haste to helpe vs.

Priest.

Glorie bee to the father, and to the sonne: and to the holy ghoſte.

As it was in the beginning, is now, and euer ſhalbe: world without ende. Amen.

Prayſe ye the Lord.

Then Psalmes in ordre as they be appointed in þe Table for Psalmes, except there be proper Psalmes appointed for that day. Then a Lesson of the old Testament as is appointed likewise in the Kalender, except there be proper lessons appointed for that day. After that, Magnificat, in English as foloweth.



Y soule doeth magnifye the Lord.

And my spirite hath reioyced in God my Sauoure.

For he hath regarded the lowlynes of his handmayden:

For beholde from henceforth all generacions shall call me blessed.

For he that is myghtie, hath magnified me: and

B.i.

holy

Magnificat.

Eueninge prayer.

Holy is his name.

And his mercye is on them that feare him: through-
out all generations.

He hath shewed strengthe with hys arme: he hath
scattered the proud, in the ymaginacion of their heartes.

He hath putte downe the myghtye from their seate:
and hath exalted the humble and meke.

He hath fylled the hungrye with good thinges: and
the riche he hath sent emptie awaye.

He remembrynge his mercye, hath holpen hys ser-
uaunt Israel: as he promised to our forefathers, Abra-
ham and his sede for ever.

Glory be to the father. &c. As it was in the. &c.

Cor els this psalme.

Cantate
domino
ps. xcviij



Syng vnto the Lorde a newe song: for he
hath done merueylous thinges.

with his own right hande, and with his
holy arme: hath he gotten hymselfe the vic-
torye.

The lorde declared his saluacion: his ryghtcounes
hath he openly shewed in the sight of the heathen.

He hath remembred hys mercye and trueth towards
the house of Israel: and all the endes of the world haue
seen the saluacion of our God.

Shew your selues ioyful vnto the lord all ye landes:
sing, reioyce and geue thanks.

Prayse the Lorde vpon the harpe: syng to the harpe
with a psalme of thankesgeuing.

with trompettes also and shawmes: O shewe your
selues ioyful before the Lord the king.

Let the sea make a noyse and all that therein is: the
round world, and they that dwell therein.

Let the floudes clappe their handes, & let the hilles
be ioyfull together before the Lorde: for he is come to
iudge the earth.

with

Eueninge prayer.

with righteousnes shall he iudge the worlde: and the people with equitie.

Glorie be to the father. &c. As it was in the. &c.

Then a Lesson of the newe Testament. And after that,
(Nunc dimittis) in Englishe, as foloweth.



IDD, now lettest thou thy seruauent departe in peace: according to thy worde.

For mine eyes haue seen: thy saluacion.
which thou hast prepared: before the face
of all people.

To be a lighte to lighten the Gentiles: and to bee the glory of thy people Israel.

Glorie be to the father. &c. As it was in the. &c.

Or els thys Psalm.



GOD be merciful vnto vs, and blesse vs: and shew
vs the light of his countenance, and be mercie-
full vnto vs.

*Deus mis
seretur.
psa. lxxv.*

That thy way may be knowen vpon earth:
thy sauinge healthe amonge al nations.

Let the people prayse thee O God: yea let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteouslye, and gouerne the nations vpon earth.

Let the people prayse thee O God: let all the people prayse thee.

Then shall the earth bringe forth her increase: and God, euen our owne God shall geue vs his blessinge.

God shall blesse vs: and all the endes of the worlde shall feare him.

Glorie be to the father. &c. As it was in the. &c.

Then shall folowe the Crede, with other prayers as is before appointed at Morning prayer after Benedictus. And with three Collectes: First of the day: the seconde of peace: Thirde for aide against al perilles, as hereafter foloweth:

B. ii.

which

Eueninge prayer.

which two laste Collectes shalbe daiely said at Euening
praier without alteration.

The second Collecte at Euenyng prayer.



God, from whome all holpe desyres, all
good counsailes, and all iuste woorkes
doe procede: geue vnto thy seruantes
that peace, whiche the worlde cannot
geue: that bothe oure heartes may be set
to obeye thy commaundementes, and al-
so that by thee, we beeynge defended from the feare of
our enemies, may passe oure tyme in reste and quietnes,
throughe the merites of Iesus Christe oure Sauoure.
Amen.

The thirde Collecte, for ayde agaynst al perilles.



Ighten oure darkenesse we beseeche thee,
O Lorde, and by thy greate mercye, de-
fende vs from al perylls and daungers,
of thys nyghte, for the loue of thy onelye
Sonne oure Sauoure Iesus Christe.
Amen.

In the feastes of Christmas, the Epiphanie, sainte Ma-
thie, Easter, Thassencion, Pentecost, Sainct Iohn Bap-
tist, Sainct James, Sainct Bartholomew, Sainct Ma-
thewe, Sainct Symon and Jude, Sainct Andzewe, and
Trinitie Sundaye: shalbe song, or sayd immediatly after
Benedictus, this confession of our Christen fayth.



Whosoever will be saued: before al thinges
it is necessarye that he holde the catho-
lyke fayth.

which fayth except every one doe kepe
holye and vndefyled: withoute doubt he
shall perishe everlastingly.

And the catholyke fayth is this: that we worshippe
one God in Trinitie, and Trinitie in vnitie.

Peether

Neither confounding the persons: nor denyding the substance.

For there is one person of the father, another of the sonne: and another of the holy ghoste.

But the Godhead of the father, of the sonne, and of the holy ghost is all one: the glorie equall, the maiestie coeternall.

Suche as the father is, suche is the sonne: and suche is the holy ghoste.

The father vncreate, the sonne vncreate: and the holy ghoste vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghoste incomprehensible.

The father eternall, the sonne eternall: and the holy ghoste eternall.

And yet they are not three eternalles: but one eternal.

As also there bee not three incomprehensibles, nor three vncreated: but one vncreated; and one incomprehensible.

So likewise the father is almightie, the sonne almightie: and the holy ghoste almightie.

And yet they are not three almighties: but one almightie.

So the father is God, the sonne is God: and the holy ghoste is God.

And yet are they not three Goddes: but one God.

So likewise the father is Lorde, the sonne Lord: and the holy ghost Lorde.

And yet not three Lordes: but one Lorde.

For lyke as we bee compelled by the Christian veritie: to acknowledge euery person by himselfe, to be God and Lorde.

So are we forbydden by the Catholike religion: to saye there be three Goddes or three Lordes.

The father is made of none: neither created nor
B.iii. begotten.

Eueninge prayer.

begotten.

The sonne is of the father alone: not made nor created, but begotten.

The holy ghost is of the father and of the sonne: neither made, nor created, nor begotten, but proceedinge.

So there is one father, not three fathers, one sonne, not three sonnes: one holy ghost, not three holy ghostes.

And in this Trinitie, none is afore or after other: none is greater, nor lesse then an other.

But the whole three persons: bee coeternall together and coequall.

So that in all thinges, as is aforesayde: the vnitie in Trinitie, and the Trinitie in vnitie, is to bee worshipped.

He therefore that wyl bee saued: muste thus thinke of the Trinitie.

Furthermore, it is necessary to euerlasting saluacion: that he also beeleue rightely in the incarnation of oure Lorde Jesu Christe.

For the ryght saythe is, that we beeleue and confesse: that oure Lorde Jesus Christe, the sonne of God, is God and man.

God of the substance of the father, begotten before the worldes: and man of the substance of his mother borne in the worlde.

Perfecte God, and perfect man: of a reasonable soule: and humayne fleshe subsistinge.

Equall to the father, as touchinge his Godhead: and inferioure to the father, touching his manhode.

Who although he be God and man: yet he is not two, but one Christe.

One, not by conuersion of the Godhead into fleshe: but by takinge of the manhode into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and fleshe is one man: so
God

Eueninge prayer.

God and man is one Christ.

who suffered for oure saluacion: descended into hell,
rose agayne the thyrde daye from the dead.

He ascended into heauen, he sitteth on the right hand
of the father, God almightie: from whence he shal come
to iudge the quicke and the dead.

At whose cumminge all men shall ryle agayne with
theyr bodies: and shall geue accoumpte for theyr owne
woorkes.

And they that haue doone good, shall goe into lyfe e-
uerlastinge: and they that haue done euill, into euerla-
stinge fyre.

This is the Catholike fayth: which except a man be-
leue faythfully, he cannot be saued.

Glorie bee to the father, and to the sonne: and to the
holy ghoste.

As it was in the beginninge, is now, and euer shall
bee: worlde without ende. Amen.

Thus endeth the order
of Morning and Euening prayer, through
the whole yere.

(.:.)

B. iiii.

Here foloweth the Leta-

we to bee vbled vpon Sundayes, wednesdayes,
and Fridayes, and at other times, when it
shalbe commaunded by the Ordena^{re}.



God the father of heauen: haue
mercy vpon vs myserable syn-
ners.

God the father of heauen: haue
mercie vpon vs myserable synners.

God the sonne, redemer of
the world: haue mercy vpon vs
miserable synners.

God the sonne, redemer of the
world: haue mercy vpon vs miserable synners.

God the holy Ghost, procedinge from the father &
the sonne: haue mercy vpon vs miserable synners.

God the holy Ghost, procedinge from the father and the
sonne: haue mercy vpon vs myserable synners.

Holy, blessed, and glorious Trinitie, three persons
and one God: haue mercy vpon vs miserable synners.

Holy, blessed, and glorious Trinitie, three persons, and one
God: haue mercie vpon vs miserable synners.

Remembze not Lorde oure offences, nor the offences
of our forefathers, neyther take thou vengeaunce of our
sinnes: spare vs good Lord, spare thy people whō thou
hast redemed with thy most precious bloud, and bee not
angry with vs for euer.

Spare vs good Lord.

From all euyl and mischiefe, from synne, from the
craftes and assaultes of the deuyl, from thy wrath, and
from euerlastinge damnacion.

Good lord deliuer vs.

From all blyndnes of hearte, from pryde, vayneglo-
rye and hipocrisie, from enuye, hatred and malyce, and
all vncharitablenes.

Good Lord deliuer vs.

From

The Letany,

From fornicacion and al other deadly synne, and from
al the disceytes of the world, the fleshe and the deuyl.

Good Lorde deliuer vs.

From lighteninges and tempestes, from plage, pesti-
lence and famine, from battayle and murther, and from
sodayne death.

Good lord deliuer vs.

From all sedicion and priuie conspiracie, from the ty-
rannye of the Bisshop of Rome, and all his detestable
enormities, from al false doctrine and heresye, fro hard-
nesse of hearte, and contempte of thy woorde and com-
maundemente.

Good lord deliuer vs.

By the mystery of thy holy incarnation, by thy holye
Natiuitie and Circumcision, by thy baptisme, fastinge
and temptation.

Good lord deliuer vs.

By thyne agonye and bloudye sweate, by thy crosse
and passion, by thy precious death and buriall, by thy
glorious resurreccion and ascencion, and by the coming
of the holy ghoste.

Good lorde deliuer vs.

In all tyme of our tribulacion, in all tyme of our welth,
in the houre of death, and in the daye of iudgement.

Good lorde deliuer vs.

we sinners doe beseeche thee to heare vs (O Lord god)
and that it may please thee to rule and gouerne thy ho-
ly churche vniuersally in the ryghte waye.

We beseeche thee to heare vs good Lorde. *Elizabeth*

That it maye please thee to kepe ~~Edward the sixth~~ *Edward the sixth*
thy seruant, our Kyng and gouernour.

We beseeche thee to heare vs good Lorde.

That it may please thee to rule ~~our~~ *our* heart in thy faith,
feare and loue, that ~~we~~ *we* may alwayes haue affiaunce in
thee, and euer seke thy honour and glory.

We beseeche thee to heare vs good Lord.

That it maye please thee to bee ~~our~~ *our* defendoure and
keper,

The Lety.

keper, geuing him the victoꝛye ouer all his enemies.

We beseeche thee to heare vs good Lorde.

That it maye please thee to illuminate all Bishops, Pastours, & Ministers of the Church, with true knowledge and vnderstandinge of thy worde: and that bothe by theyr preaching and lyuing, they maye sette it foorth and shewe it accordynglye.

We beseeche thee to heare vs good Lorde.

That it maye please thee to endue the Lordes of the counsaile, and all the nobilitie, with grace, wysedome, and vnderstandinge.

We beseeche thee to heare vs good Lorde.

That it maye please thee to blesse and kepe the Magistrates, geuinge them grace to execute iustice, and to maynteyne trueth.

We beseeche thee to heare vs good Lorde.

That it maye please thee to blesse and kepe all thy people.

We beseeche thee to heare vs good Lorde.

That it may please thee to geue to all nations, vnitie, peace and concolde.

We beseeche thee to heare vs good Lorde.

That it maye please thee to geue vs an hearte to loue and drede thee, and dyligentlye to lyue after thy commaundementes.

We beseeche thee to heare vs good Lorde.

That it may please thee to geue al thy people encrease of grace, to heare mekelye thy worde, and to receyue it with pure affeccion, and to brynge foorth the fruytes of the spyrte.

We beseeche thee to heare vs good Lorde.

That it maye please thee to brynge into the waye of trueth, all suche as haue erred and are deceyued.

We beseeche thee to heare vs good Lorde.

That it maye please thee to strengthen suche as dooe stand, and to comfort and helpe the weake hearted, and to rayse them vp that fall, and finallye to beate downe Satan vnder oure feete.

The Lety.

We beseeche thee to heare vs good Lorde.

**That it maye please thee, to succoure, helpe and com-
forte, all that be in daunger, necessitie, and tribulacion.**

We beseeche thee to heare vs good Lorde.

**That it may please thee, to preserve al that tranayle
by lande or by water, all women labouringe of chylde,
all sycke persons and yonge chyldren, and to shewe thy
pietie vpon all prysoners and captiues.**

We beseeche thee to heare vs good Lorde.

**That it maye please thee, to defende and prouyde for
the fatherles chyldren and wydowes, and all that bee
desolate and oppressed.**

We beseeche thee to heare vs good Lorde.

That it may please thee, to haue mercie vpon all men.

We beseeche thee to heare vs good Lorde.

**That it may please thee, to forgeue our enemies, per-
secutours and slaunderers, & to turne theyr heartes.**

We beseeche thee to heare vs good Lorde.

**That it may please thee, to geue and preserve to oure
vse the kyndly frutes of the earth, so as in due tyme we
may enioye them.**

We beseeche thee to heare vs good lorde.

**That it may please thee, to geue vs true repentaunce,
to forgeue vs all oure synnes, neglygences, and igno-
raunces, and to endue vs with the grace of thy holye
sppryte to amende oure lyues accorde to thy holye
woorde.**

We beseeche thee to heare vs good Lorde.

Sonne of God: we beseeche thee to heare vs.

Sonne of God: we beseeche thee to heare vs.

**O lambe of God that takest awaye the synnes of the
worlde:**

Graunt vs thy peace.

**O lambe of God that takest awaye the synnes of the
worlde:**

Haue mercie vpon vs.

O Christ heare vs.

The Letany.

O Christ heare vs.

Lozde haue mercy vpon vs.

Lozde haue mercy vpon vs.

Christe haue mercy vpon vs.

Christ haue mercy vpon vs.

Lozde haue mercy vpon vs.

Lozde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptacion.

But delyuer vs from euill.

The versicle.

O Lozde deale not with vs after our sinnes.

The aunswere.

Neither rewarde vs after our iniquities.

Let vs pray.



God mercifull father, that despysest not the sighing of a contrite heart, nor the desyre of suche as be sorowfull: mercifully assyst our prayers that we make before thee, in all our troubles and aduersities: whensoever they oppresse vs. And graciously heare vs, that those euilles, whiche the craft and subtiltie of the deuill or man worketh agaynst vs, be brought to naught, and by the prouidence of thy goodnes, they may be disperfed, that we thy seruantes beeyng hurte by no persecucions, maye euermore geue thanks vnto thee in thy holye Church, through Iesu Christ our Lozde.

O Lord arple, helpe vs, and delyuer vs, for thy names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs, the noble woorkes that thou didst in theyr dayes, and in the olde time before them.

O Lord arple, helpe vs, and delyuer vs, for thyne honour.

Glozy be to the father, and to the sonne, and to the holy ghost: as it was in the begynning, is now, and euer shalbe: worlde without ende. Amen.

From

The Letany.

From oure enemyes defende vs, O Christe.

Graciously loke vpon our afflictions.

Pietifully beholde the sorowes of oure hearte.

Mercifully forgeue the synnes of thy people.

Fauourably with mercy heare oure prayers.

O sonne of Dauid haue mercy vpon vs.

Both now and euer boughsate to heare vs, O Christ.

Graciously heare vs, O Christe, Graciously heare vs, O
Lord Christe.

The Versicle.

O Lorde let thy mercy bee shewed vpon vs.

The Answer.

As we doe put oure truste in thee.

CLet vs praye.



W^e humblye beseeche thee, O father, mercifully to loke vpon oure infirmities, and for the glorie of thy names sake, turne from vs all those euylles that we most righteously haue deserued: and graunte that in all oure troubles we may put our whole truste and confidence in thy mercye, and euermore serue thee in holynesse and purenesse of liuing, to thy honour & glory: Through our onely mediator & aduocate Iesus Christ our Lord. Amen.

For rayne, if the tyme require.



O God heauenlye father, whiche by thy sonne Iesu Christ hastie promysed to all them that seeke thy kingdom and the righteousnesse therof, all thinges necessarye to theyr bodily sustenance: sende vs we beseeche thee in this oure necessitie, suche moderate rayne and showres, that we maye receyue the fruytes of the earth to oure comforte, and to thy honour: throughe Iesus Christe our Lorde. Amen.

For



O Lord God, which for the synne of manne didst once drowne all the worlde, excepte eyght persons, and afterwarde of thy greate mercy dydst promyse neuer to destroy it so agayne: we humblye beseeche thee, that althoughe we for oure iniquities haue worthelye deserved this plague of rayne and waters, yet vpon our true repentaunce, thou wilt sende vs such weather wherby we may receyue the frutes of the earth in due season, and learne bothe by thy punishment to amende oure lyues, and for thy clemencye to geue thee prayse and glorie: through Iesus Christe our Lorde. Amen.

In the tyme of dearth and famine.



O God heauenlye father, whose gifte it is that the rayne doeth fall, the earth is fruitfull, beastes increase, and fisshes doe multiplie: beholde wee beseeche thee thafflictions of thy people, and graunt that the scarcitie and dearth (which we doe now most iustly suffer for our iniquitie) may throughe thy goodnesse bee mercifully turned into cheapnes and plentie, for the loue of Iesu Christe oure Lorde: to whom wyth thee and the holye ghost. &c.

Or thus.




O God mercyfull father, whiche in the tyme of Helyseus the prophete, dydst sodaynlye turne in Samaria, greate scarcytye and dearth into plentie and cheapnes, and extreme famine, into abundance of victuall: haue pietie vpon vs, that now we bee punished for oure synnes with lyke aduersitie, encrease the frutes of the earth by thy heauenlye benediccion: And graunte, that wee receyuinge thy bountiefull lyberalitye, maye vse thesame to thy glorie, oure comfort,


The Letany.

fort, and reliefe of oure nedy neyghbours: througħ Iesu
Christ our Lord. Amen.

In the tyme of Warre.

 Almighty God, kyng of all kinges, and gouer-
nour of all thinges, whose power no creature is
hable to resiste, to whom it belongeth iustely to
punishe synners, and to be mercyfull to them that truly
repente: saue & delyuer vs (we humbly beseeche thee) fro
the handes of oure enemies, abate theyr pryde, asswage
theyr malice, and confound theyr deuyles, that we being
armed with thy defence, may be preserued euermore fro
all perilles to glorifye thee, whiche arte the onely geuer
of all victorie, throughe the merites of thy onely sonne
Iesu Christe our Lord.

*In the tyme of any common plague
or sickenes.*

 Almighty God, whiche in thy wrath in the tyme
of King Dauid, didst slea with the plague of pe-
silence. lx. and ten thousand, and yet remēbringe
thy mercy dydst saue the rest: haue pitie vpon vs misera-
ble synners, that nowe are visited with greate sickenes
and mortalitie, that lyke as thou dydst then commaund
thy Aungel to ceasse from punishing: So it maye
nowe please thee to withdrawe from vs thys
plague and greuouse sickenesse, throughe
Iesu Christe oure Lord.

(...)

And

The Letanie.

And the Letany shall ever ende with
this Collect folowinge.



Almightie God, whiche haste ge-
uen vs grace at this tyme with
one accord to make oure comyn
supplicatiōs vnto thee, and doest
promyse that when two or three
bee gathered in thy name, thou
wylt graunte they requests: ful-
fyll nowe **O LORD**, the de-
sires and petycions of thy ser-
uauntes, as maye bee mooste expediente for them,
grauntinge vs in this worlde knowledge of
thy trueth, and in the world to come, life
everlastinge. Amen.

(:)

The Collectes, Epistles

and Gospelles, to bee vsed at the celebration of
the Lordes supper, and holy Communion throughe
the yeare.

The fyrst Sundaye of Aduent.

The Collecte.



Almightie God, geue vs grace that we maye
cast away the workes of darkenes, & put vpo
vs the armour of lighte, nowe in the tyme of
this mortall lyfe (in the which thy sonne Je-
sus Christ came to vylite vs in great humil-
tie) that in the last day, when he shal come agayne in his
glorious maiestie to iudge both the quicke & the dead, we
may ryse to the lyfe immortal through him: who liueth &
reygneth with thee & the holy ghost, nowe & euer. Amen.

The Epistle.



We nothing to any man but this, that ye Rom. xiii
loue one another. For he that loueth ano-
ther, fulfilleth the law. For these comaun-
demētes: Thou shalt not comit adulterie:
Thou shalt not kil: Thou shalt not steale:
Thou shalt beare no false witnes: Thou
shalt not lust: and so forth (yf there be any other comaun-
dement) it is al cōprehended in this saying: namely, loue
thy neyghbour as thy self. Loue hurteth not his neygh-
bour: therfore is loue the fulfilling of the law. This also
we know the season, how that it is tyme that we should
now awake out of slepe, for now is oure saluation nerer
then when we beleued. The nighte is passed, the daye is
come nye: let vs therfore caste awaye the dedes of darke-
nes, & let vs put on the armour of lyghte. Let vs walke

C. i.

honestly

The fyrst Sundaye.

Honestly, as it were in the day light: not in eating & drinking, nether in chambouringe & wantonnes, neyther in strife & enuyinge: but put ye on the Lord Jesus Christ, & make not prouisiō for the fleshe, to fulfyl the lustes of it.

¶ The Gospel.

Mat. xxi



And when they drew nigh to Ierusalē, and were come to Bethphage vnto moūt Oliuete, then sent Iesus two of his disciples, saying vnto thē: Goe in to the towne that lyeth ouer agaynste you, and anon you shal fynde an Assē boude, & a colte with her: looce them & bring thē vnto me. And yf any mā say ought vnto you, say ye the Lord hath nede of them: & strayghte waye he wyl let thē go. Al this was done, that it might be fulfilled which was spoken by the Prophet, sayinge: Tell ye the daughter of Sio: behold, thy king cometh vnto thee meke, syttinge vpon an Assē and a colte, the foale of the Assē vled to the yoke. The disciples wēt & did as Iesus cōmaunded them, and broughte the Assē and the colte, and put on them theyr clothes, & set hym thereon. And many of the people spred theyr garmentes in the waye. Other cutte downe braunches from the trees, & strawed thē in the waye. Moreouer, the people that went before, and they that came after cryed, sayinge: *Hosanna* to the sonne of David: Blessed is he that cometh in the name of the Lorde: *Hosanna* in the highest. And when he was come to Ierusalē, al the cite was moued, saying: who is this: And the people sayde: this is Iesus the Prophete of Nazareth, a cite of Galile. And Iesus went into the Tēple of God, & cast out al them that solde & boughte in the temple, & ouerthrew the tables of the money chaungers, & the seates of them that solde doues, & sayde vnto them. It is written: My house shalbe called the house of prayer, but ye haue made it a denne of theues.

The

The second Sundaye.

The Collecte.



Blessed Lord, which haste caused all holy scriptures to be written for our learning: graunt vs that we maye in suche wyse heare them, reade, marke, learne, and inwardly digeste the: that by patience & comfort of thy holy worde, we may embrace and euer holde fast the blessed hope of euerlastinge lyfe, which thou hast geuen vs in our sauour Jesus Christ.

The Epistle.



Whatsoeuer thynges are wrytten afore Rom. xv. tyme, they are wryttē for our learninge, that we through patience & comfort of the scriptures, mighte haue hope. The God of patience & consolacion, graunt you to be lyke mynded one towarde another, after the ensample of Christe Iesu: that ye al agreyng together, may with one mouth praise God the father of our lord Iesu Christ: wherfore receyue ye one another as Christe receyued vs, to the prayse of God. And this I saye: that Jesus Christ was a minister of the circumcision for the trueth of God, to confirme the promises made vnto the fathers: and that the Gentyles myght prayse God for his mercye, as it is wrytten: For this cause I wyll prayse thee amonge the Gentyles, and syng vnto thy name. And agayn he saith: reioyce ye Gentyles, with his people. And agayn: praise the Lorde all ye Gentyles, and laude him all ye naciōs together. And agayne, Elai sayth: there shalbe the roote of Jesse, and he that shall ryse to reygne ouer the Gentyles, in hym shall the Gentyles trust. The God of hope fyll yon with all ioye & peace in beleuinge, that ye may be riche in hope, through the power of the holy ghoſte.

C. ii.

The

The second Sundaye.

The Gospell.

Luk. xxi



Here shalbe signes in the Sunne and in the Moone, & in the starres: & in the earth the people shalbe at theyr wyttes ende, thowwe despayre. The sea & the water shal roare, and mennes heartes shal fayle the for feare, and for lokinge after those thinges whiche shal come on the earth. For the powers of heauen shal moue. And then shal they see the sonne of man come in a cloude, with power & great glory. When these thinges begin to come to passe, the loke vp, & lifte vp youre heades, for your redempciō draweth nye. And he shewed the a similitude: behold the figtree, and al other trees: when they shoothe forth theyr buddes, ye see & knowe of your owne selues that sommer is then nye at hande. So lykerwise ye also (whē ye see these thinges come to passe) be sure that the kingdō of God is nie. Verely I say vnto you: this generaciō shal not passe, tyl al be fulfyllled. Heauen & earth shal passe, but my wordes shal not passe.

The thyrd Sundaye.

The Collecte.



Ord, we beseeche thee geue eare to oure prayers, and by thy gracious visitaciō, lightē the darkenes of our heart, by our Lord Iesus Christ.

The Epistle.

i. cor. iii.



Et a man this wise esteeme vs, cūc as the ministers of Christ, and stewardes of the secretes of God. Furthermore it is required of the stewardes, that a mā be founde faythfull: with me it is but a verve small thinge that I should be iudged of you, eyther of mans iudgement: no I iudge not myne own self, for

The thyrde Sundaye.

for I know nought by my self, yet am I not therby iustified. It is the lord that iudgeth me. Therefore iudge nothing before the time, vntil the lord come, which wil lightē thinges that are hid in darkenes, & opē the couſayles of the heartes: & the shall euery mā haue prayse of God.

The Gospell.



Then John beyng in prison hearde the Math. xi.

workes of Christe, he sente two of hys disciples, & sayde vnto him: Arte thou he that shall come, or doe we looke for another? Jesus answered & sayd vnto them: Goe, & shewe John agayn what ye haue heard and seen. The blynd receyue theyr syght, the lame walke, the lepers are censed, and the deaf heare, the dead are rayled vp, & the poore receyue the glad tydings of the gospel: & happy is he that is not offended by me. And as they departed, Jesus began to say vnto the people concerning John: what wēt ye out into the wyldernes to see? A reede that is shaken with the wind: or what went ye out for to see? A mā clothed in softe rayment: behold, they that weare softe clothing, are in Kinges houses. But what went ye out for to see: a prophete: verely I say vnto you, and more then a prophete. For this is he of whō it is wrytten: behold, I send my messenger before thy face, which shal prepare thy waye before thee.

The fourth Sundaye.

The Collecte.



Did prayse by (we praye thee) thy power, & come among vs, & with great might succour vs: that whereas (through our sinnes and wickednes) we be sore let & hindred, thy bountifull grace &

C.iii.

mercy

The fourth Sundaye.

mercy, (through the satisfacciō of thy sonne our Lorde,) maye spedely delyuer vs: to whom with thee & the holye ghost, be honour and glory world wythout ende.

The Epistle.

Philip. iiii



Eioyce in the Lord alway, & agayne I saye, reioice. Let your softnes be knowē to all mē: the Lord is euen at hand. Be carefull for nothing: but in all prayer and supplicacion, let your petitions be manifeste vnto God, with geining of thankes. And the peace of god (which passeth all vnderstandinge) kepe youre heartes and myndes, through Christ Iesu.

The Gospell.

John. i.



His is the record of John: whē the Jewes sent priestes & Leuites frō Ierusalem, to aske him: what art thou? And he cōfessed and denied not, and sayde playnely: I am not Christ. And they asked him: what then: art thou helias: & he sayth: I am not. Art thou the prophete: and he answered, no. Then sayde they vnto him: what art thou, that we may geue an answer vnto thē that sent vs: what sayst thou of thy self? he sayd: I am the voyce of a cryer in the wildernes: make strayght the way of the lord, as sayd the Prophet Esai. And they which were sent, were of the Phariseis: & they asked him, and said vnto him: why baptisest thou thē, yf thou bee not Christe, nor helias, neyther that prophete? John answered them, saying: I baptise with water, but there standeth one amōg you, whō ye know not: he it is, which thoughte he came after me, was before me, whose shoe latchet I am not worthy to vnloose. These thinges were done at Bethabara beyonde Iordan, where John dyd Baptysse.

Christmas

Christmas daye.

The Collecte.



Almightie God, which hast geuen vs thy onely begottē sonne to take our nature vpo him, and thys daye to bee borne of a pure virgin: Graunte that we being regenerate and made thy children by adopcion & grace, may daylye be renued by thy holy spirite, through thesame our lorde Iesus Christ: who liueth and reigneth with. &c. Amen.

The Epistle.



God in tymes past, diuerslye & manye Hebre. i. wayes spake vnto the fathers by prophetes: but in these last dayes he hath spoken to vs by his own sonne, whom he hathe made heyre of all thinges, by whō also he made the worlde. whiche (sonne) being the brightnes of his glorie, & the very image of his substance, ruling al thinges with the worde of his power, hathe by his owne person purged our sinnes, & sitteth on the right hāde of the maiestie on high: being so much more excellent thē the Angels, as he hathe by inheritauce obteyned a more excellent name thē they. For vnto which of the Angels sayd he at any tyme: Thou art my sōne, this daye haue I begotten thee. And agayne, I wil be his father, & he shal be my sonne. And agayne: when he bringeth in the fyrst begottē sonne into the world, he sayth: & let all the Angels of God worship him. And vnto the Angels he sayeth: he maketh his Angels spirites, and hys ministers a flame of fyre. But vnto the sonne he sayeth: thy seate (O God) shalbe for euer and euer. The scepter of thy kingdom is a ryght scepter. Thou haste loued righteousnes & hated iniquitie: wherefore God, euen thy God, hath annopnted thee with oyle of gladnes aboue thy felowes. And thou

C. iiii.

Lorde

Christmas daye.

Lord in the beginning hast layde the foundation of the earth: & the heauens are the workes of thy handes. Thei shal perishe, but thou endurest: But they all shall ware olde as doeth a garmente, and as a vesture shalte thou chaunge them, and they shalbe chaunged. But thou art euen the same, and thy yeares shal not faile.

The Gospell.

Iohn.i.



In the beginning was the worde, and the worde was with God, and God was the worde. The same was in the beginninge with God. All thinges were made by it, & without it was made nothing that was made. In it was lyfe, & the lyfe was the light of mē: & the light shineth in the darkenes, and the darkenes cōprehended it not. There was sent frō God a mā whose name was Iohn. The same came as a witnes, to beare witnes of the light, that al mē through him might beleue. He was not that lighte, but was sente to beare witnes of the light. That light was the true light which lighteth euery man that cometh into the worlde. He was in the worlde, & the worlde was made by him, & the worlde knew him not. He came amōg his own, & his owne receyued him not. But as many as receyued him, to thē gaue he power to be made sonnes of God: eue thē that beleued on his name, which wer borne, not of bloud, nor of the wyl of the fleshe, nor yet of the wil of man, but of God. And the same word became fleshe and dwelte among vs: & we saue the glōrye of it, as the glōrye of the onely begottē sonne of the father, full of grace & trueth.

Saint Stephens day.

The Collecte.



Graunt vs, O Lord, to learne to loue our enemies by the exāple of thy martyr Saint Stephin, who prayed

Saint Stephens daye.

prayed for his persecutours to thee: which liuest and. &c.

Then shall folowe a Collect of the Nativitie, which shall be sayd continually vnto newe yeares daye.

The Epistle.



AND Stephen beyng ful of the holy ghost, looked vp stedfastly with his eyes into heauē, & sawe the glory of God, & Iesus standinge on the right hand of God, & sayde: behold, I see the heauens open, & the sonne of mā standing on the right hand of God. Thē they gaue a shout with a loude voyce, and stopped their eares, & ran vpon hym al at once, and cast him out of the cite, and stoned him. And the witnessses layde downe their clothes at a yonge mans feete, whose name was Saule. And they stoned Stephen, calling on and saying: Lord Iesu, receyue my spyrte. And he kneeled downe & cried with a loud voyce: Lord, laye not this sinne to theyr charge. And when he had thus spoken, he fell a slepe. Act. vii.

The Gospell.



BEhold, I send vnto you prophetes & wise men, and Scribes, & some of them ye shall kyl and crucifye: and some of them shall ye scourge in your Synagogues, & persecute them from cite to cite: that vpon you maye come all the ryghteous bloude which hath been shedde vpon the earth, from the bloud of ryghteous Abel, vnto the bloude of Zacharias the sonne of Barachias, whome ye slewe betwene the temple and the aultare. Verely I saye vnto you: all these thinges shall come vpon this generacion. O Ierusalem, Ierusalem, thou that kyllest the Prophetes and stonest them which are sent vnto thee, how often would I haue gathered thy chyl dren together, euē as the henne gathereth her chickens vnder her wynges, and ye woulde not? Mathew. xxiii.

Saint Iohn Euangelistes daye.

not: Behold, your house is left vnto you desolate. For I
saye vnto you: ye shall not see me henceforth, tyll that ye
say: Blessed is he that cometh in the name of the Lorde.

Saint Iohn Euangelistes daye.

The Collecte.

Mercyful lorde, we beseeche thee to cast thy brighte
beames of light vpon thy Church: that it beinge
lightened by the doctrine of thy blessed Apostle &
Euangelist Iohn, may attayne to thy euerlasting giftes.
Through Iesus Christ our Lord. Amen.

The Epistle.

1. Iohn. i.



That which was frō the beginning,
which we haue hearde, which we
haue sene with oure eyes, whiche
we haue looked vpo, & our handes
haue handled of the word of lyfe.
And the life appeared, & we haue
seen, & beare witnes, & shew vnto
you that eternal lyfe whiche was
with the father, & appeared vnto
vs. That which we haue seen & heard, declare we vnto
you, that ye also may haue felowship with vs, and that
our felowship maye be with the father & his sōne Iesus
Christ. And this we write vnto you, that ye may reioice,
and that your ioye may be full. And this is the tydings
whiche we haue heard of him, and declare vnto you, that
God is lighte, & in him is no darkenes at all. Yf we say:
we haue felowship with hym, and walke in darkenesse,
we lye, & doe not the trueth. But & yf we walke in lyght,
euen as he is in light, thē haue we felowship with him,
and the bloud of Iesus Christ his sonne, clenseth vs frō
al synne. Yf we saye we haue no synne, we deceyue oure
selues, and the trueth is not in vs. Yf we knowledge
our synnes, he is faythful & iust to forgeue vs our synnes,
and

Sainct Iohn Euangelistes daye.

and to clense vs from all vnrighteousnes. Yf we say we haue not synned, we make him a lyer, and his woorde is not in vs. .

The Gospell.



Iesus said vnto Peter: follow thou me. Iohn. xxi

Peter turned about, & sawe the disciple whō Iesus loued following (whiche also leaned on his breast at supper, & saide: lord, which is he that betrayeth thee?) whē Peter therfore sawe him, he sayde to Iesus: Lord, what shall he here doe? Iesus sayd vnto him: yf I wyll haue him to tarye tyl I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not dye. Yet Iesus sayde not to him, he shall not dye: but yf I wyll that he tarye tyll I come, what is that to thee? The same disciple is he whiche testifieth of these thinges, & wrote these thinges: and we know that his testimonie is true. There are also manye other thinges which Iesus dyd, the which yf they shoulde bee written euery one, I suppose the worlde coulde not conteyne the bookes that should be written.

Chinnocentes day.

The Collecte.

Almighty God, whose prayse this day the yonge Innocentes thy witnesses hathe confessed, & shewed forth, not in speaking, but in dying: mortifye & kyl all vices in vs, that in our cōuersacion, our lyfe may expresse thy fayth, which with our tongues we doe confesse: through Iesus Christ our Lorde.

The Epistle.



Loked, & loe, a lābe stode on the moūt
Sion, & with him an hundred & xliiii.
thousand, hauinge his name & his fa-
thers name writte in their foreheades.
And I heard a voyce frō heauē, as the
sound of many waters, & as the voyce
of a great thundre. And I hearde the
voyce of harpers harping with theyr harpes. And they
song as it were a new song before the seate, & before the
iiii. beastes & the elders, & no mā could learne the songe,
but the hundred fourtie and foure thousand, which were
redemed from the earth. These are thei which were not
defyled with women, for they are virgins. These folowe
the lambe wheresoeuer he goeth. These were redemed
frō mē, being the first fruytes vnto God, & to the lambe,
and in theyr mouthes was found no guyle: for they are
without spot before the throne of God.

The Gospell.

Math. ii.



The Angel of the Lorde appeared to Jo-
seph in a slepe, sayinge: aryse & take the
chylde & his mother, & flee into Egipte, &
be thou there tyll I bring thee woorde.
For it wyll come to passe, that herode
shal seke the chylde to destroye him. So
when he awoke, he toke the chylde and
his mother by night, and departed into Egipt, and was
there vnto the death of herode, that it mighte be fulfyl-
led which was spokē of the Lorde by the Prophete, say-
inge: out of Egipt haue I called my sonne. The herode
when he sawe that he was mocked of the wyse men, he
was exceeding wrothe, and sente forth men of warre,
and slewe al the chyl dren that were in Bethleem, and in
al the coastes (as many as were two yeres old or vnder)
according to the tyme which he had diligently knowen
out of the wyse men. Then was fulfilled that whyche
was spoken by the Prophet Ieremie, whereas he sayd:

In

The Sundaye after Christmas daye.

In Rama was there a voice heard, lamētaciō, weping,
and great mourning: Rachel weping for her children, &
would not be comforted, because they were not.

C The Sundaie after Christmas daye.

The Collecte.

Almighty God which hast geuen vs. &c.
As vpon Christmas daye.

The Epistle.

And I say, that the heyre (as lōge as he is a child) Galat. iiii
differeth not frō a seruaunt, though he be Lorde
of all, but is vnder tutours & gouernours, vntyll
the tyme that the father hath appoynted. Euen so we
also, whē we were childrē, were in bōdage vnder the or-
deinaunces of the worlde: But when the tyme was full
come, God sent his sōne made of a womā, & made bond
vnto the law, to redeme thē which wer bond vnto law:
that we through eleccion might receyue the inheritaunce
that belongeth vnto the natural sōnes. Because ye are
sonnes, God hath sent the spirite of his sonne into oure
heartes, which crieth Abba father. wherfore now, thou
art not a seruaunt, but a sonne: Yf thou be a sonne, thou
art also an heyre of God through Christ.

The Gospell.

This is the booke of the generacion of Iesus Math. i
Christ, the sōne of Dauid, the sōne of Abra-
ham: Abraham begat Isaac: Isaac begat Ja-
cob: Jacob begat Judas and hys brethren:
Judas begat Phares and Zaram of Tha-
mar: Phares begat Esrom: Esrom begat Aram: Aram
begat Aminadab: Aminadab begat Naasson: Naas-
son begat Salmon: Salmon begat Boos of Rahab:
Boos begat Obed of Ruth: Obed begat Jesse: Jesse
begat

The Sundaye after Christmas daye.

begat Dauid the king: Dauid the king begat Salomō,
of her that was the wife of Urye: Salomō begat Robo-
am: Roboam begat Abia: Abia begat Asa: Asa begat
Josaphat: Josaphat begat Joram: Joram begat Oſias:
Oſias begat Joatham: Joatham begat Achas: Achas
begat Ezechias: Ezechias begat Manasses: Manasses
begat Amō: Amō begat Josias: Josias begat Jechoni-
as & his brethren, about the tyme that they were caried
away to Babilō. And after they were broughte to Ba-
bilō, Jechonias begat Salathiel: Salathiel begat Zo-
robabell: zorobabell begat Abiud: Abiud begat Eli-
achim: Eliachim begat Azor: Azor begat Sadoc: Sadoc
begat Achin: Achin begat Eliud: Eliud begat Eleasar:
Eleasar begat Matthan: Matthā begat Jacob: Jacob
begat Joseph the husband of Mary: of whō was borne
Jesus, euen he that is called Christ. And so all the gene-
rations from Abraham to Dauid, are. xiiii. generaciōs.
And frō Dauid vnto the captiuitie of Babilon, are. xiiii
generations. And from the captiuitie of Babilon vnto
Christ, are. xiiii. generations.

The byrth of Jesus Christe was on this wyse: when
hys mother Marye was married to Joseph (before they
came to dwell together) she was founde with chylde by
the holy ghost. Then Joseph her husbände (because he
was a righteous man, & woulde not put her to shame)
was minded priuelye to departe from her. But whyle
he thus thought, beholde, the Angell of the Lorde ap-
peared vnto him in slepe, sayinge: Joseph, thou sōne of
Dauid, feare not to take vnto thee Mary thy wife: for
that whiche is conceived in her, cometh of the holpe
ghost. She shall bryng forth a sonne, and thou shalt
call hys name Jesus: for he shall saue his people from
theyr synnes.

All thys was done, that it might be fulfilled whiche
was spoken of the lorde by the Prophete, saying: Be-
holde, a mayde shall be with childe, and shall brynge
forth a sonne, and they shall cal hys name Emanuel:
which

The Circumcision of Christ.

which yf a mā interprete, is asmuch to say as god with vs. And Ioseph, as sone as he awoke out of slepe, dyd as the Angel of the lord had biddē him: & he toke his wyfe vnto him, and knew her not tyl she had broughte forth the fyrst begotten sonne, and called his name Iesus.

C The Circumcision
of Chryste.

C The Collecte.

A mightie God, whiche madest thy blessed sonne to be circumcised & obedient to the law for man: graunt vs the true circumcision of the spirit, that our hearts & al our mēbres being mortified frō al worldly and carnal lustes, may in al thinges obeie thy blessed wyl: through the same thy sonne Iesus Christ our Lord.

C The Epistle.

Blessed is that mā to whō the Lorde wyl not impute sinne. Came thys blessednes Rom. liij. then vpon the vncircumcision, or vpon the circumcision also: for we saye, that fayth was rekened to Abraham for righteousnes. how was it then rekened: when he was in the circumcisiō, or whē he was in the vncircumcision: not in tyme of circumcision, but when he was yet vncircumcised. And he receyued the signe of circumcision, as a seale of the righteousnesse of faythe, whiche he had yet beeyng vncircumcised: that he shoulde be the father of all them that beleue, though they be not circumcised, that ryghteousnesse myghte bee imputed to them also: and that he mighte bee the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the faythe that was in oure father Abraham before the tyme of circumcision. For the promyse (that he shoulde bee heyre of the worlde) happened not to Abraham, or to hys seede,

The Circumcision of Christ.

seed, through the lawe, but through the righteousness of
fayth. For yf they, which are of the lawe, be heyres, then
is fayth but vayne, and the promise of none effecte.

¶ The Gospell.

Luke. ii.



And it fortuned, as sone as the Angells
were gone awaye fro the shepherdes
into heauen, they sayd one to another:
let vs goe now euen vnto Bethleem, &
see this thinge that wee heare saye is
happened, which the lord hath shewed
vnto vs. And they came with haste &
founde Mary & Ioseph, & the babe layed in a maunger.
And when they had seen it, they publisheth abroad the
saying that was tolde them of that chylde. And all they
that hearde it, wondered at those thinges whiche were
tolde them of the shepherdes. But Mary kept all those
sayinges, and pondred them in her heart. And the shep-
herdes returned, praylinge and laudinge God for all the
thinges that they had heard & seen, euen as it was tolde
vnto them. And when the eyght day was come that the
chylde should be circumcised, his name was called Iesus,
which was named of the Angell before he was concey-
ued in the wombe.

¶ If there be a Sunday betwene the Epiphanie and the Cir-
cumcision, then shalbe vsed the same Collecte, Epistle & Gos-
pel at the Communion, which was vsed vpon the day of Cir-
cumcision.

¶ The Epiphanie.

¶ The Collecte.

GOD, which by the leading of a starre diddest ma-
nifeste thy onely begotten sonne to the Gentyles:
Mercifully graunt, that we which know thee now
by fayth, may after this lyfe haue the fruition of thy glo-
rious Godhead, through Christ our Lorde.

The

The Epiphanie.

The Epistle.



Of this cause I Paule am a prisoner Eph. iij.
of Iesus Christe for you heathen : yf ye
haue heard of the ministracion of the
grace of god, which is geue me to you-
warde. For by reuelacio shewed he the
miserie vnto me, as I wrote afore in
fewe wordes, whereby when ye reade,
ye maye vnderstande my knowledg in the misterie of
Christ: which misery in times past was not opened vnto
the sonnes of men, as it is now declared vnto his ho-
ly Apostles and Prophetes by the spirite: that the gen-
tiles should be inheritous also, and of thesame bodye,
and partakers of his promise of Christ, by themeanes of
the gospel, wherof I am made a minister, accordyng to
the gift of the grace of god, which is geuen vnto me af-
ter the workyng of hys power. Vnto me the least of all
saintes is this grace geuen, that I shoulde preache a-
mong the Gentiles, the vnsearcheable ryches of Christ,
and to make ali men see what the felowship of the mi-
sery is, which from the beginning of the worlde, hath
been hidde in god, which made al thynges through Je-
sus Christ: to the entent, that nowe vnto the rulers and
powers in heauenly thynges, might be known by the
congregacion, the manifolde wisdom of God, accor-
ding to the eternal purpose which he wrought in Christ
Jesu our lord: by whō we haue boldenes and entraunce,
with the confydence which is by the fayth of hym.

The Gospell.



hen Iesus was borne in Bethleem a ci- Math. ii.
tie of Iury, in the tyme of herode the king:
Beholde, there came wylse men from the
Easte to Ierusalem, sayinge: where is he
that is borne king of the Jewes? For we
haue seen his starre in the Easte, and
are come to wurshyp him. When herode
D. i. the

The Epiphanie.

the king had heard these thynges, he was troubled and al the cite of Jerusalem with him. And whē he had gathered al the chiefe priestes and scribes of the people together, he demaunded of them where Christe shoulde be borne. And they sayd vnto him: at Bethleem in Iurpe. For thus it is writtē by the prophete: And thou Bethleem in the lande of Iurpe, arte not the least among the princes of Iuda: for out of thee there shal come vnto me the capitaine that shal gouerne my people Israel. Thē Herode (when he had priuely called the wise mē) he enquired of them diligentlȳ what tyme the starre appeared: and he bad them goe to Bethleē, and sayd: goe your way thether, and searche diligentlȳ for the childe. And when ye haue founde him, bring me worde againe, that I maye come and wurshyp hym also. when they had heard the kyng, they departed: and loe, the starre which they sawe in the East, went before them til it came and stode ouer the place wherin the childe was. when they sawe the starre, they wer excedding glad, and went into the house, and found the child with Mary hys mother, and fel down flat, and wurshipped him, & opened theyr treasures, and offered vnto him giftes: Golde, Frākin-cense, and Mirre. And after they were warned of god in slepe (that they shoulde not goe agayne to Herode) they returned into their own countrey another waye.

The first Sunday after. the Epiphanie.

The Collecte.



Orde, we beseeche thee mercifully to receiue the prayers of thy people whiche call vpon thee: and graunte that they maye both perceiue and knowe what thynges they ought to do, and also haue grace and power, faithfully to fulfill the same, through Iesus Christ our lord.

The

The first Sunday after the Epiphanie.

The Epistle.



Beseche you therefore brethzen, by the Rom. xii.
mercifulnesse of God, that ye make
youre bodies a quicke sacrifice, holy &
acceptable vnto god, whiche is youre
reasonable seruing of god, and fashio
not your selues like vnto this world:
but be ye chaunged in youre Shape by
the renuinge of youre mynde, that ye maye proue what
thyng that good and acceptable and perfect wyl of god
is. For I say (through the grace that vnto me geuen is)
to euery man among you, that no man stande highe in
his own conceite, more then it becommeth him to esteeme
of himselfe: but so iudge of himself, that he be gentle and
sobre, accordyng as God hath deakte to euerye man the
measure of fayth: for as we haue many membres in one
body, and all membres haue not one office, so we beyng
many, are one body in Christe, and enery man amonge
oure selves one anothers membres.

The Gospell.



He father and mother of Iesus wente to Je- Luke. ii.
rusalem after the custome of the feaste daye.
And when they had fulfilled the dayes, as
they retourned home, the chyld Iesus abode
stil in Jerusalem, and his father and mother
knewe not of it: but they supposing him to haue been in
the cumpany, came a dayes iourneye and soughte hym
amonges their kinsfolke and acquaintaunce. And whē
they founde him not, they went backe againe to Jerusa-
lem, and soughte hym. And it fortunēd, that after three
dayes they founde him in the temple, sitting in the mid-
dest of the doctours, hearyng them, & posing them. And
al that heard hym, wer astonied at his vnderstandinge
& answers. And when they saw hym, thei meruailed,
& his mother said vnto him: Sonne, why hast thou thus
D. ii. dealt

The seconde Sundaye after the Epiphanie.

dealte with vs: Beholde, thy father and I haue sought thee sorowpng. And he said vnto them: howe happened that ye sought me: wylt ye not that I muste goe aboute my fathers busines: And they vnderstode not that saying, which he spake vnto the. And he went down with them, and came to Nazareth, and was obediēte vnto them: but his mother kept al these sayinges together in her heart. And Iesus prospered in wisdomē & age, and in fauour with God and men.

**The seconde Sundaye after
the Epiphanie.**

The Collect.

Almightie and euerlasting God, whiche doest gouerne all thinges in heauen and in earth: mercifullye heare the supplications of thy people, and graunte vs thy peace all the dayes of our life.

The Epistle.

Rom. xii.



Eying that wee haue dyuerse giftes, accordyng to the grace that is geuen vnto vs: if a man haue the gift of prophecy, let hym haue it, that it be agreeyng to the faith. Let him that hath an office, waite on his office. Let him that teacheth, take heede to hys doctrine. Let him that exhorteth, geue attendaunce to his exhortacion. If any man geue, let him doe it with singlenesse. Let hym that ruleth, doe it with diligence. If any man shewe mercye, let him doe it with cherefulnesse. Let loue be without dissimulacion. Hate that whiche is euil, and cleaue to that whiche is good. Be kynde one to another with brotherly loue. In geuyng honoure, goe one before an other. Be not slouthfull in the busines whiche you haue in hande. Bee seruente in spyryte. Applye youre selues to the tyme. Reioyce in hope. Bee pacyente in

The second Sundaye after the Epiphanie.

in tribulacion. Continue in prayer. Distribute vnto the necessitie of the saintes. Be readye to harbour. Blesse them which persecute you: blesse, I saye, & curse not: Be merve with them that are merve, wepe with them that wepe: bee of lyke affeccyon one towarde another. Be not hye mynded, but make your selues equal to them of the lower sorte.

The Gospell.



And the thirde daye was there a marriage in Cana, a citie of Galilee, and the mother of Iesus was there. And Iesus was called (and his disciples) vnto the marriage. And whē the wine failed, the mother of Iesus said vnto hym: they haue no wyne. Iesus sayd vnto her: woman, what haue I to doe with thee: myne houre is not yet come. His mother sayed vnto the ministers: whatsoener he sayeth vnto you, doe it. And there were standing there. vi. waterpottes of stone, after the maner of purifyinge of the Jewes, conteyninge. ii. or. iii. syzkens a piece. Iesus sayed vnto them: fill the waterpottes with water. And thei filled them vp to the brim. And he said vnto them: drawe out now, and beare vnto the gouernour of the feast: And they bare it. when the ruler of the feast had tastied the water turned into wine, and knewe not whence it was (but the ministers which drew the water, knew) he called the bridegrome, & sayed vnto hym: euery man at the beginning doth sette forth good wyne, and when men be dronke, then that wich is worse: but thou haste kepte the good wine vntill now. This begynning of miracles did Iesus in Cana of Galilee, & shewed his glorie, & his disciples beleued on him. Iohn. ii.

C The third Sundaye.

The Collecte.

D. iiii. Almightye

The third Sundaye after the Epiphanie.

A mighty and euerlastyng God, mercifully loke vpon our infirmities: and in al our daungers and necessities, stretche furth thy righte hande to helpe and defende vs, through Christ our lord.

The Epistle.

Rom. xii.

Be not wyse in your owne opinions. Re-
compence to no mā euill for euill. Prouide
aforehande thynges honest, not onely be-
fore God, but also in the sight of all mē. If
it be possible (as much as is in you) lye
peaceably with all men. Dearely beloued,
auenge not youre selves, but rather geue place vnto
wraoth. For it is written, vengeaunce is myne, I wyl
reward sayth the lord. Therefore, if thine enemy hunger,
feede hym: if he thirst, geue him drinke. For in so doinge,
thou shalt heape coles of fyre on his head. Be not over-
come of euill, but overcome euil with goodnes.

The Gospel.

Mat. viii.

When he was come downe from the moun-
tayne, much people folowed him. And be-
hold, there came a leper and worshipped
him, saying: Maister, if thou wylte, thou
cāst make me cleane. And Jesus put furth
his hand and touched him, saying: I wyl,
be thou cleane: and immediatly his leprosy was censed.
And Jesus said vnto hym: tel no man, but goe and shew
thy self to the priest, and offer the gift (that Moses com-
maunded to bee offered) for a witnessse vnto them. And
when Jesus was entred into Capernaum, there came
vnto hym a Centurion, and besought him, saying: Ma-
ister, my seruant lieth at home sicke of the poulseye and
is greuously pained. And Jesus saied: when I come vn-
to hym, I wyl heale him. The Centurion answered, and
sayed: Sir, I am not woorthye that thou shouldeste
come

The fourth Sunday after the Epiphanie.

come vnder my roofe: but ſpeake the word only, and my ſeruaunt ſhal be healed. For I alſo am a man ſubiecte to the auctoritie of an other, and haue ſouldiers vnder me: and I ſay to this man, goe, and he goeth: and to another man, come, and he cometh: and to my ſeruaunte, doe this, and he doeth it. When Ieſus heard theſe wordes, he merueiled, and ſayd to them that folowed him: verely I ſay vnto you, I haue not founde ſo great faith in Iſrael. I ſay vnto you, that many ſhal come from the Eaſt, and weſt, and ſhal reſt with Abraham, Iſaac, and Iacob, in the kingdom of heauen: but the children of the kingdom ſhal be caſt out into vtter darkenes, there ſhal be weping and gnaſhing of teeth. And Ieſus ſayed vnto the Centurion: Goe thy way, and as thou beleeueſt, ſo bee it vnto thee: & his ſeruaunt was healed in the ſelte ſame houre.

The fourth Sunday.

The Collecte.

GOD whiche knoweſt vs to be ſet in the middeſte of ſo many and greate daungers, that for mans frailneſſe we cannot alwaies ſtande vprightly: Graunt to vs the health of body and ſoule, that al thoſe thynges which we ſuffer for ſynne, by thy helpe we may wel paſſe and overcome: through Chriſt our Lorde.

The Epistle.



Et every ſoule ſubmitte himſelfe vnto the auctoritie of the higher powers: for there is no power but of god. The powers that be, are ordained of God: whoſoeuer therfore reſiſteth power, reſiſteth the ordinance of God: But they that reſiſte, ſhall receive to themſelues damnation. For rulers are not fearefull to them that doe good, but to them that doe euill. wilt thou bee
D.iiii. without

Rom. xiii

without feare of the power: doe wel then, and so shalte thou be prayſed of theſame: for he is the miniſter of god, for thy wealth. But and if thou doe that which is euill, then feare, for he beareth not the ſweorde for nought: for he is the miniſter of god to take vengeance on the that doe euill. wherfore ye muſt nedes obey, not only for feare of vengeance, but alſo becauſe of conſcience: and euen for this cauſe pay ye tribute: For they are Goddes miniſters ſeruing for that purpoſe. Geue to euerye man therfore his duetie: tribute, to whom tribute belongeth: cuſtome, to whom cuſtome is due: feare, to whom feare belongeth: honour, to whom honour pertayneth.

The Goſpell.

Mat. viii.



And whē he entred into a ſhip, his diſciples folowed him. And behold, there aroſe a greate tempeſte in the ſea, inſo-
muche as the ſhip was couered with waues, but he was aſlepe. And hys diſciples came to him, and awoke him ſaying: Maſter ſaue vs, we perſhe.
And he ſaid vnto them: why are ye feareful, O ye of litle faith: Then he aroſe, and rebuked the windes and the ſea, and there folowed a great calme. But the men mer-
uailed, ſaying: what maner of man is this, that bothe wyndes and ſea obey hym: And when he was come to the other ſyde, into the countrey of the Gergeliſes, there met with him. ii. poſſeſſed of deuilles, which came out of the graues, and wer out of meaſure fierce, ſo that no mā myght goe by that waye. And beholde, they cryed oute, ſaying: O Jeſu, thou ſonne of God, what haue we to do with thee: Art thou come hither to tormente vs beefore the tyme: And there was a good waye of from them, a heerd of ſwyne feeding. So the deuils beſoughte hym, ſaying: If thou caſt vs out, ſuffre vs to goe into þ heerd of ſwyne. And he ſayed vnto them: goe poure wayes. Then wente they oute, and departed into the heerd of ſwyne.

The fifth Sunday after the Epiphanie.

Swyne. And beholde, the whole heerd of Swyne was caried headlonge into the sea, & perished in the waters. Then they that kept them fled, and wente their wayes into the citie, and tolde euery thing, and what had happened vnto the possessed of the deuils. And beholde, the whole citie came out to mete Iesus: and when thei saw him, they besoughte hym that he woulde departe out of theyr coastes.

The fifth Sunday.

The Collecte.

IORD, we beseeche thee to kepe thy Church and houlsholde continually in thy true religiō: that they whiche doe leane only vpon hope of thy heauenly grace, may euermore be defended by thy mighty power: Through Christ our Lorde.

The Epistle.



At vpon you as the electe of god, tendre mercye, kindnesse, humblenes of minde, mekenesse, long sufferynge, forbearing one another, & forgeuing one another yf any man haue a quarel againste another: as Christe forgauē you, euen so doe ye. Aboue all these thynges, put on loue, which is y bond of perfectnes. And the peace of God rule your heartes, to the whiche peace ye are called in one bodye: And see that ye be thankful. Let the word of Christ dwel in you plenteously with all wisdom: Teache & exhorste youre owne selves in Psalmes, & Hymnes, & spirituall songes, singing with grace in youre heartes to the Lorde. And whatsoeuer ye doe in worde or dede, doe al in the name of the lord Iesu, geuing thākes to god the father by him

Colo. iii

Mat. xiii



he kingdome of heauen is lyke vnto a man
whiche sowed good seede in his fiede : but
whyle men slept, his enemy came, and sowed
tares among the wheate, & wente his waye.
But when the blade was sprong vp, and had
broughte furth fruite, then appeared the tares also: So
the seruauntes of the houshoulder came, and saied vnto
him: Sir, didst not thou sowe good seede in thy fiede:
from whence then hath it tares: he sayd vnto them: the
enuious man hath done thys. The seruauntes said vn-
to hym: wilt thou then that we goe and weede them vp:
But he sayed, naye: lest while ye gather vp the tares, ye
plucke vp also the wheate with them: let both growe to-
gether vntill the harueste: and in the time of harueste, I
wil say to the reapers: gather ye first the tares, and bind
them together in sheaves to bee brente : but gather the
wheate into my barne.

The. vi. Sundaye (if there be so many) shal haue the same Col-
lect, Epistle, and Gospel, that was vpon the fyfth Sundaye.

The Sunday called

Septuagesima.

The Collect.



Orde, we beseeche thee fauourablye to heare the
prayers of thy people, that we whiche are iustlye
punished for our offences, maye bee mercifully de-
liuered by thy goodnesse, for the glorie of thy name,
through Iesu Christ our sauoure: who lyueth and reyg-
neth world without ende.

The Epistle.

i. Cor. ix.



Erceiue ye not, how that they whiche runne
in a course, runne al, but one receiueth the re-
ward: So runne that ye may obtaine: Every
man that proueth masteries, abstaineth from
all

The Sunday called Septuagesima.

al thinges. And they doe it to obtaine a crown that shal perishe, but we to obtaine an everlasting crown. I therfore so runne, not as at an vncertayne thyng. So fighte I, not as one that beateth the ayre: but I tame my body, and byrnyng it into subieccion, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be a castaway.

The Gospell.



The kingdome of heauen is like vnto a Math. xx
man that is an housholder, which went
out early in the mornynge to hyre labour-
ers into his vineyarde. And when the
agremente was made with the labour-
ers for a peny a day, he sent them into
his vineyarde. And he went out aboute
the third houre, & saw other standing idle in the market
place, and said vnto them: goe ye also into the vineyard,
and whatsoeuer is right, I wil geue you. And thei went
theyr waye. Againe he wente out aboute the. vi. and. ix.
houre, and did lykerwyse. And aboute the. xi. houre he
went out, and founde other standing ydle, and said vnto
them: why stande ye here al the day idle? They sayd vn-
to hym: because no man hath hired vs: He sayeth vnto
them: goe ye also into the vineyarde, and whatsoeuer is
ryght, that shall ye receiue. So when euen was come,
the lord of the vineyarde said vnto his stewarde: cal the
labourers, and geue them theyr hyre, beginninge at the
last vntil the first. And when thei did come that came a-
bout the. xi. houre, they receiued euery man a peny: But
when the first came also, they supposed that they should
haue receiued more, and they likewise receiued euery mā
a peny. And when they had receiued it, they murmured
agaīnst the good mā of the house, saying: these last haue
wrought but one houre, and thou hast made them equal
with vs, which haue borne the burthē & heate of the day.
But

The Sunday called Sexagesima.

But he answered vnto one of them, and said: Frende, I doe thee no wrong: diddest thou not agree with me for a peny: Take that thine is, and goe thy way: I will geue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as me lusteth with mine owne goodes: Is thine eie euil because I am good: So last shalbe first, & the first shalbe last. For many be called but few be chose.

The Sundaye called Sexagesima.

The Collect.

LORD god, which seest that we put not our trust in any thyng that we doe: mercifullly graunt, that by thy power we may be defended against all aduersitie, through Iesus Christ our lord.

The Epistle.

ii. Cor. xi.

YE suffre fooles gladly, seing your selves are wyle. For ye suffre, yf a man byrnyng you into bondage: yf a man deuour: yf a man take: if a man exalt himselfe: yf a man smite you on the face. I speake as concerning rebuke, as though we had been weake in this behalfe. Howbeit, wherinsoeuer any mā dare be bolde (I speake foolishly) I dare be bolde also. They are hebrues, euen so am I. They are Israelites, euen so am I. They are the sede of Abraham, euen so am I. They are the ministers of Christ, (I speake like a foole) I am more: In labours more aboundant: In stripes aboue measure: In priesō more plenteously: In death oft. Of the Jewes fīue times receiued I. xl. stripes saue one: Thise was I beaten with rodde: I was once stoned: I suffered thise hyppocrasyke: Night and day haue I been in the deepe sea. In iorneyinge often: in perils of waters: in perils of robbers:

The Sundaye called Sexagesima.

robbers: in leopardies of mine own nacio: in leopardies among the heathen: in pannels in the citie: in pannels in wilderness: in pannels in the sea: in pannels among false brethren: in labour and trauaile: in watchinges often: in hunger and thirst: in fastinges often: in cold and nakednes: besyde the thynges which outwardly happen vnto me, I am combred dayly, and do care for all congregacions. who is weake, & I am not weake: who is offended, and I burne not: If I must nedes boast, I wil boast of the thynges that concerne mine infirmities. The god and father of our lord Iesus Christ, which is blessed for euermore, knoweth that I lye not.

The Gospell.



When muche people were gathered together, Luk. viii.
& were come to hym out of al cities, he spake by a similitude. The sower went out to sowe his seede: and as he sowed, some fell by the way syde, and it was troden down, and the foules of the ayre deuoured it by. And some fell on stones, & as sone as it was sprong vp, it withered away, because it lacked moistnes. And some fel among thornes, and the thornes sprang vp with it and choked it. And some fel on good grounde, & sprang vp and bare fruite an hundredfold. And as he sayed these thynges, he cried: he that hath eares to heare, let him heare. And his disciples asked hym, saying: what maner of similitude is this? And he sayed: vnto you it is geuen to know the secretes of the kingdom of god, but to other by parables: that whē they see, they shoulde not see, & whē they heare, they shoulde not vnderstand. The parable is this: The seede is the worde of god: those that are beside the waye, are they that heare: then cometh the deuil and taketh away the worde out of their heartes, lest they shoulde beleue and be saued. They on the stones are they, which when they heare, receyue the worde with ioye, and these haue no rootes, whiche for a while beelene, and

The Sundaye called Quinquagesima.

and in time of temptation goe awaye. And that which fel among thornes are thei, which whē thei haue heard, goe furth and are choked with cares & riches, and voluptuous living, and bring furth no fruite. That which fel in the good grounde are they, which with a pure and good heart, heare the worde and kepe it, and bring furth fruite through patience.

The sundaye called

Quinquagesima.

The Collect.



Lord which doest teach vs, that al our doinges without charitie are nothyng worth: sende thy holy gost, and powre in oure heartes that moste excellent gift of charitie, the very bonde of peace and all vertues, without the which whosoener lyueth, is counted dead before thee: Graunt this for thy only sonne Iesus Chrilles sake.

The Epistle.

i. cor. xiii



Though I speake with tongues of men and of Angels, and haue no loue, I am euen as sounding brasle, or as a tinklyng Cimball. And though I coulde prophecie, and vnderstande al secretes, and al knowledge: yea, if I haue al faith, so that I could moue mountaines oute of their places, and yet haue no loue, I am nothyng. And though I bestowe all my goodes to fede the poore, and though I gaue my body eue that I burned, and yet haue no loue, it profiteth me nothyng. Loue suffereth long, & is courteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her own, is not prouoked to anger, thinketh none euil, reioyseth not in iniquitie. But reioyseth in the trueth, suffreth al thinges, beleueth al thinges, hopeth al thinges, endureth al thinges. Though that prophecying faile, either
tongues

tonges ceasse, or knowledge vanishe away, yet loue fa-
leth neuer away. For our knowledge is vnperfect, & our
prophecyng is vnperfect: But whē that which is per-
fect is come, then that which is vnperfect shalbe done a-
way. When I was a childe, I spake as a child, I vnder-
stode as a childe, I imagined as a childe. But as sone as
I was a man, I put away childishnes. Now we see in
a glasse, euen in a darke speakynge: but then shall we see
face to face. Now I knowe vnperfectly: but then shal I
knowe euen as I am knowē. Now abideth faith, hope,
and loue, euen these thre: but the chiefe of these is loue.

The Gospell.



Jesus toke vnto hym the. xii. and sayd
vnto them: beholde, we goe vp to Je-
rusalē, and all shalbe fulfilled that are
written by the prophetes of the sonne
of man. For he shalbe deliuered vnto
the Gentiles, and shalbe mocked, and
despitefully intreated, and spitted on.

Luk. xvii

And when they haue scourged hym, they wyl put him
to death, and the thirde daye he shall rise agayne. And
thei vnderstode none of these thinges. And this saying
was hid fro them, so that thei perceiued not the thinges
whiche were spoken. And it came to passe, that as he
was come nigh to Jericho, a certayne blind mā sat by
the hye way side, beggynge. And when he heard the peo-
ple passe by, he asked what it mente. And they sayd vn-
to hym, that Jesus of Nazareth passed by. And he cried
saying: Jesu thou sonne of David, haue mercye on me.
And they whiche wente beefore, rebuked hym, that he
should holde his peace. But he cried so much the more:
thou sonne of David haue mercye on me. And Jesus
stode still, and commaunded hym to bee broughte vnto
him. And whē he was come nere, he asked him, saying:
what wilt thou that I doe vnto thee: and he said: lord,
that I myght receiue my syghte. And Jesus sayed
vnto

Luc. xvii

vnto him: receiue thy sighte, thy fayth hath saued thee. And immediatly he receiued his sight, and folowed him praisynge god. And al the people when they saw it, gaue prayse vnto god.

The first daie of Lent.

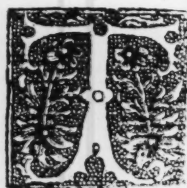
The Collecte.



Almightie and euerlastyng god, whiche hatest nothyng that thou hast made, & doest forgeue the synnes of al them that be penitent: Create and make in vs newe & contrite heartes, that we worthely lamenting our synnes, and knowledging our wretchednes, may obtaine of thee, the god of al mercye, perfecte remission and forgeuenesse, throughe Iesus Chryste.

The Epistle.

Ioel.ii.



Turne you vnto me with al youre heartes, with fastyng, wepyng and mourning: rente youre heartes and not your clothes. Turne you vnto the Lorde your god, for he is gracious and mercyfull, long sufferyng, and of greate compassyon, and readye to pardon wickednesse. Then (no doubte) he also shall turne and forgeue: and after his chastening, he shal let youre encrease remaine for meate and drynke offerynges vnto the Lorde your God. Blowe out with the trompet in Sion, proclaime a fastyng, call the congregacion, and gather the people together: warne the congregacion, gather the elders, byng the children and suckelynges together. Lette the bridegrome goe forth of his chaumbre, and the bride out of her closet. Lette the priestes serue the Lorde betwene the Porche and the alter, wepyng and saying: be fauourable, O Lorde, be fauourable vnto thy people: let not thyne heritage be broughte to such confusyon, lest the heathen

The fyrst daye of Lent.

Heathen be Lordes thereof. wherefore should they say among the heathen: where is now thy? God?

The Gospell.



He ye faste, be not sad as the hypocrites Math. vi. are: for they disfigure they? faces that it may appeare vnto men howe that they fast. Verely I saye vnto you, they haue they? rewarde. But thou, whē thou fastest annoynte thyne head, & walsh thy face, that it appeare not vnto men how

thou fastest, but vnto thy father which is in secrete: & thy father which seeth in secrete, shal rewarde thee openlye. Laye not vp for your selues treasure vpon earth, where the rust & mothe doeth corrupt, and where theues breake through & steale. But laye vp for you treasures in heauen, where nether rust nor mothe doeth corrupt, & where theues do not breake through nor steale. For where your treasure is, there wyl your heartes be also.

The fyrst Sundaye
in Lent.

The Collecte.



Lord, which for our sake diddest fast fortie daies and fortie nightes: Geue vs grace to vse suche abstinence, that oure flesh be yng subdued to the spirite, we maye ever obeye thy godlye motions, in righteousness and true holynesse, to thy honoure and glorie: which lyuest and reygnest. &c.

The Epistle.



As helpers exhorte you, that ye receyue not the grace of God in vayne. For he sayeth: I haue hearde thee in a time accepted: & in the daye of saluation haue I succoured thee. Be-

ii, Cor. vi

E. i.

holde,

The fyrst Sundaye.

holde, nowe is that accepted tyme: behold, now is that
Daye of saluaciō. Let vs geue none occasiō of euyl, that
in our office be found no faulte: but in all thinges let vs
behaue our selues as the ministers of God. In much pa-
cience, in afflictiōs, in necessities, in anguishes, in stripes,
in prisonmentes, in stripes, in labours, in watchinges, in
fastinges, in purenes, in knowledge, in longe sufferinge,
in kyndnes, in the holpe gholste, in loue vnfayned, in the
worde of trueth, in the power of God: by the armour of
righteousnes of the right hand & of the lefte: by honour
and dishonour: by euyl report & good reporte: as decey-
uers, & yet true: as vnknewen, & yet knowen: as dying, &
behold we lyue: as chastened, & not kyllid: as sorowinge,
and yet alway mery: as poore, & yet make manye riche:
as hauing nothing, and yet possessinge all thinges.

The Gospell.

marh. iiii.



hen was Iesus led awaye of the spirite
into wildernesse, to be tempted of the de-
uyl. And whē he had fasted fortie dayes
and fortie nightes, he was at the last an
hungred. And whē the tempter came to
him, he sayd: yf thou be the sōne of God,
commaunde that these stones be made
bread. But he answered & sayd: it is wrytten, man shall
not lyue by bread only, but by euery word that procedeth
out of the mouth of God. Then the deuyl taketh him vp
into the holy cytie, & setteth him on a pinnacle of the tem-
ple, and sayth vnto him: yf thou be the sonne of God, cast
thy self downe headlong. For it is wrytten, he shall geue
his Angels charge ouer thee: & with theyr handes they
shal holde thee vp, lest at any tyme thou dalte thy fote
against a stone. And Iesus sayd vnto him: it is wrytten
agayn: Thou shalt not tempt the lord thy God. Agayn
the deuyl taketh him vp into an exceedinge highe moun-
tayne, & shewed him al the kingdoms of the world, and the

The second Sundaye.

the glory of them, & sayth vnto him: al these wyl I geue thee, yf thou wylt fal downe & worship me. The sayeth Iesus vnto him: Auoyde Sathā, for it is writtē: Thou shalt worship the Lord thy God, & him only shalt thou serue. Then the deuyl leaueth him: and behold, the Angels came and ministred vnto him.

C The second Sundaye.

C The Collecte.



Almightye God, which doest see that we haue no power of our selues to help our selues: kepe thou vs both outwardly in oure bodies, & inwardly in our soules, that we maye be defended frō all aduersities which may happen to the body, and from all euyl thoughtes, whiche may assaulte and hurte the soule: through Iesus Christe. &c.

The Epistle.



We beseeche you brethren, and exhor^{i. ches. iiii.}te you by the lord Iesus, that ye encrease more and more, euen as ye haue receyued of vs, howe ye oughte to walke, & to please God. For ye know what cōmaundementes we gaue you by oure Lorde Iesus Christe. For thys is the wyl of God, euen your holynes: that ye should abstayne from fornicacion, & that euery one of you should knowe howe to kepe his vessel in holynes and honour, and not in the lust of concupiscence, as doe the heathen, whiche know not God: that no man oppresse and defraude hys brother in bargayning, because that the Lorde is the auenger of all suche thinges, as we tolde you before, and testified. For God hathe not called vs vnto vncleannes,

C. ii.

but

The second Sundaye.

but vnto holynes. He therfore that despyseth, despyseth not manne, but GOD which hath sent his holy spirite amonge you.

The Gospell.

Math. xv



Jesus went thence, and departed into the coastes of Tyre and Sidō: and behold, a woman of Canaan (whiche came oute of the same coastes) cried vnto him, saying: haue mercy on me, O Lord, thou sonne of Dauid. My daughter is piteously vexed with a denyll. But he aunswered her nothing at al. And his disciples came and besought him, saying: sende her away, for she cryeth after vs. But he aunswered, & said: I am not sent but to the lost sheepe of the house of Israel. Then came she and worshipped him, sayinge: Lorde helpe me. He aunswered and sayd: it is not mete to take the childrens bread, & cast it to dogges. She aunswered & sayd: trueth Lord, for the dogges eate of the crummes which fal from their maysters table. Then Jesus aunswered, and sayd vnto her: O womā, great is thy faith: bee it vnto thee, euen as thou wylte. And her daughter was made whole, euen the same tyme.

The thyrde Sundaye.

The Collecte.



We beseeche thee almightie GOD, looke vpon the heartie despyres of thy humble seruauntes: and stretche forth the right hande of thy maiestie, to be oure defence agaynste all oure enemies: through Iesus Christ our Lorde.

The Epistle.

Be you



BE you the folowers of GOD as dere Ephesi. v
children, & walke in loue, euē as Christ
loued vs, & gaue him self for vs an of-
fering & a sacrifice of a swete sauoure
to God. As for fornicacion, & al vnclē-
nesse, or couetousnes, let it not be once
named among you, as it becommeth

Sainctes: or filthinesse, or foolishhe talkinge, or iestingē,
which are not comely, but rather geuing of thākes. For
this ye knowe, that no whoremonger, eyther vncleane
person, or couetous person (which is a worshippinger of y-
mages) hath any inheritaunce in the kingdō of Christe
and of god. Let no mā deceiue you with vaine wordes:
For because of suche thinges, cometh the wrath of God
vpon the chyl dren of disobedience. Bee not ye therefore
cōpanions of thē. Ye were somtimes darkenes, but now
are ye light in the Lord: walke as children of lighte, for
the fruyte of the spirite consisteth in all goodnes, & righ-
teousnes, & trueth. Accept that which is pleasinge vnto
the Lord, and haue no felowship with the vnfruytefull
workes of darkenes, but rather rebuke them. For it is a
shame euē to name those thinges, which are done of thē
in secrete: but all thinges when they are brought forth
by the light, are manifest. For whatsoeuer is manifest,
the same is light: wherfore he sayeth: awake thou that
slepest, and stande vp from death, and Christ shall geue
thee lyght.

¶ The Gospell.



Iesus was castinge oute a deuyl that Luke, xi
was dumme. And when he had caste
out the deuyl, the dumme spake, & the
people wondered. But some of them
sayde: he casteth out deuyls throughe
Beelzebub the chief of the deuils. And

E.iii. other

other tempted him, & requyred of him a signe from heauen. But he knowing theyr thoughtes, sayd vnto them: Euery kingdom deuyded agaynst it self, is desolate: and one house doeth fall vpon another. Yf Sathan also bee deuyded agaynst himselfe, howe shall his kyngdom endure: Because ye saye I cast out deuyls through Beelzebub: Yf I by the helpe of Beelzebub cast out deuils, by whose helpe do your chyldren cast them out: Therefore shall they be youre iudges. But yf I with the synger of God cast out deuils, no doubt the kingdō of god is come vpo you. when a strong mā armed watcheth his house, the thinges that he possesseth are in peace. But when a stronger thē he cometh vpon him, and ouercometh him, he taketh from him all his harnes (wherein he trusted) and deuydeth his goodes. He that is not with me, is agaynst me. And he that gathereth not with me, scattereth abroade. whē the vncleane spyrte is gone out of a man, he walketh through drie places seekinge reste. And whē he findeth none, he sayth: I wyl returne agayne into my house whence I came out. And when he cometh, he fyndeth it swepte & garnished. Then goeth he & taketh to him seuen other spirites worse then himself, and they entre in and dwel there. And the ende of that man is worse then the beginning. And it fortuneth that as he spake these thinges, a certayne woman of the companie lyft vp her voyce, & sayd vnto him: happy is the wombe that bare thee, & the pappes which gaue thee sucke. But he sayd: yea, happy are they that heare the word of God and kepe it.

¶ The fourth Sundaye.

¶ The Collecte.



Raunte we beseeche thee almightie G O D, that we whiche for oure euyl dedes are worthelye punished: by the comforte of thy grace may mercifully

The fourth Sundaye.

fully be relieved: through our Lord Jesus Christ.

The Epistle.



Call me (ye that desyre to be vnder the lawe) doe ye not heare of the lawe: for it is written that Abraham had two sonnes: the one by a bondmayde, the other by a free woman. Yea, and he whiche was borne of the bondwoman, was borne after y fleshe: but he which was borne of the freewomā, was

Gala. iiii.

borne by promes: which thinges are spoken by an allegory: For these are two Testamentes, the one from the mount Sina, which gendzeth vnto bondage, whiche is Agar: For mount Sina is Agar in Arabia, & bordzeth vpon the citie, which is now called Ierusalē, & is in bondage with her childzē. But Ierusalē, which is aboue, is free, which is the mother of vs all. For it is written: Reioyce thou barrē that bearest no childzē: breake forth & crie, thou that traueylest not: For the desolate hath many moe childzē thē she which hath an husband. Brethzē, we are after Isaac the childzē of promes. But as thē he that was borne after the flesh, persecuted him that was borne after the spirite: Euē so is it now. Neuerthelesse, what sayth the scripture: put away the bondwoman & her sōne. For the sōne of the bōdwomā shal not be heire with the sonne of the freewomā: So then brethzen, we are not childzē of the bondwoman, but of the freewomā.

The Gospell.



Jesus departed ouer the sea of Galile, which is the Sea of Tiberias, and a greate multitude folowed hym, because they sawe hys miracles whiche he dyd on them that were diseased. And Jesus wente vp into a mountayne,

Iohn. vi

E. iiii.

tayne,

The fourth Sundaye.

rayne, & there he late with his disciples. And Easter, a feast of the Jewes, was nye. whē Jesus thē lifte vp bys eyes, & saw a great cōpany come vnto him, he sayd vnto Philip: whence shal we bye bread that these maye eate: This he sayd to proue him, for he him selfe knew what he would do. Philip answered him: two hūdrēth peny-worth of bread, are not sufficiēt for them, that euery mā may take a lyttle. One of his disciples (Andrew, Simō Peters brother) sayeth vnto him: There is a lad which hath fyue barley loues, & two fisshes: but what are they amonge so many: And Jesus sayd: make the people syt downe. There was much grasse in the place: so the men late downe, in numbre about fyue thousand. And Jesus toke the bread, and when he had geuen thākes, he gaue to the Disciples, and the Disciples to thē that were set downe, & lykewise of the fisshes asinuch as they would. whē they had eaten ynough, he sayd vnto his disciples: gather vp the broken meate which remayneth, that nothing be losse. And they gathered it together, & filled. xii baskets with the brokē meate of the fyue barley loaves: which broken meate remained vnto thē that had eaten. Then those men (when they had seen the myracle that Jesus dyd) sayde: this is of a trueth the same Propheete that should come into the worlde.

¶ The fyfth Sunday.

¶ The Collecte.



Ve beseeche thee almighty God, mercifully to loke vpo thy people: that by thy great goodnesse, they maye bee gouerned and preserued euermore bothe in bodye and soule: throughe Jesus Christ our Lorde.

The

The fyfth Sundaye.

The Epistle.



Christ beeyng an hye Priest of good things to come, came by a greater and a more perfect tabernacle, not made with handes, that is to saye: not of this building, neither by the bloude of Goates & Calues, but by his owne bloud he entered in once into the holy place, & found eternal redemption. For yf the bloud of Oxē & of Goates, & the ashes of a yong kowe, when it was sprinkled, purifieth the vnclene as touching the purifying of the fleshe: how much more shal the bloud of Christ (which through the eternal spirite, offered him selve without spotte to God) purge your conscience frō dead workes, for to serue the lyuinge God: And for this cause he is the mediator of the new testament, that through death, which chaunced for the redemption of those transgressiōs that were vnder the fyrst Testament: they which are called, might receyue the promes of eternall inheritaunce. Hebre. ix

The Gospell.



Whiche of you can rebuke me of synne: yf I saye the trueth, why do ye not beleue me: he that is of GOD, heareth Gods wordes: ye therefore heare them not, because ye are not of GOD. Then answered the Jewes, and sayde vnto him: saye we not well that thou arte a Samaritane, & hast the deuyll: Jesus answered: I haue not the deuyll, but I honour my father, & ye haue dishonoured me. I seke not myne owne prayse: there is one that seketh and iudgeth. Verely, verely, I say vnto you: yf a man kepe my saying, he shall neuer see death. Then sayde the Jewes vnto him: nowe knowe wee that thou haste John. viij

The fyfth Sundaye.

haste the deuyl. Abraham is dead, & the prophetes, and thou sayest: Yf a man kepe my saying, he shal neuer tast of death. Arte thou greater then oure father Abraham, which is dead? And the prophetes are dead: who makest thou thy self? Jesus aunswere: Yf I honor my self, myne honor is nothing: it is my father that honoureth me, which you saye is youre God, & yet ye haue not knowen him, but I know him: And yf I say I know him not, I shalbe a lyer, lyke vnto you. But I knowe him & kepe his sayinge. Your father Abraham was glad to see my daye: & he sawe it and reioyled. Then sayde the Jewes vnto him. Thou art not yet fyftie yere olde, & hast thou seen Abraham? Jesus sayd vnto them: Verely verely, I saye vnto you: ere Abraham was borne, I am. Then toke they vp stones to cast at him: but Jesus hydde hym selfe, and went out of the temple.

The Sunday next

before Easter.

The Collecte.



Almighty & euerlasting God, whiche of thy tender loue towardes man, hast sent oure sauoure Jesus Christ to take vpon him our flesh, and to suffre death vpon the crosse, that al mankynde should folow the example of his great humilitie: mercifully graunt, that we both folow the example of his patience, and bee made partakers of his resurrection: thorow the same Jesus Christ our Lorde.

The Epistle.

philip. ii.



Let the same mynd be in you, that was also in Christe Iesu: whiche when he was in the shape of God, thoughte it no robbery to bee equal with God: neuerthelesse he made hym self of no reputaciō, taking on him the shape of a

The Sundaye next before Easter.

of a seruauunt, and became lyke vnto man, & was found in his apparel, as a man. He humbled himself, & became obedient to the death, euē the death of the crosse. wherefore God hath also exalted him on high, and geue him a name which is aboue al names: that in the name of Iesus, euery knee should bowe, both of thinges in heauē, & thinges in earth, & thinges vnder the earth: and that al tongues should confesse, that Iesus Christ is the Lord, vnto the prayse of God the father.

The Gospell.



And it came to passe, when Iesus had finished al these sayinges, he sayd vnto hys Disciples: ye knowe that after two dayes shalbe Easter, & the sonne of mā shalbe delyuered ouer to be crucified. Then assembled together the chiefe Priestes, & the Scribes, and the Elders of the people, vnto the palace of the highe Priest (which was called Cayphas) and helde a counsell that they mighte take Iesus by subteltie, and kyl him. But they sayde: not on the holy day, lest there be an vproare amonge the people. When Iesus was in Bethanie in the house of Symon the Leper, there came vnto him a woman hauinge an Alabaster boxe of precious oymtente, & powred it on his head, as he sat at the boarde. But when his Disciples sawe it, they hadde indignacion, sayinge: whereto serueth thys waste? This oymtment myghte haue been wel solde, & geuen to the poore. When Iesus vnderstoode that, he sayd vnto them: why trouble ye the womanne: for she hath wroughte a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this oymtment on my body, she dyd it to burie me. Merely I saye vnto you: wheresoeuer thys Gospell shalbe preached in all the world, there shall also thys be toide that she hath done for a memoriall of her. Then
one

ma. xxvi.

The Sundaye next before Easter.

one of the twelue (which was called Judas Iſcarioth) went vnto the chief Priests, & sayd vnto the: what wyl ye geue me, and I wyl delyuer him vnto you: And they appoynted vnto him. xxx. pieces of syluer. And frō that tyme foorth, he soughte oportunitie to betraye him. The fyrste daye of swete bread, the Disciples came to Iesus, saying to him: where wilt thou that we prepare for thee, to eate the Passeouer: And he sayde: Goe into the citie to suche a man, & say vnto him: the Mayster sayeth: my tyme is at hand, I wyl kepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made readye the Passeouer. When the even was come, he sate downe wyth the. xii. And as they dyd eate, he sayd: Verely I saye vnto you, that one of you shal betraye me. And they were exceding sorowful, & began euery one of them to saye vnto him: Lorde, is it I: He aunſwered & sayd: he that dippeth his hande with me in the dishe, the same shal betraye me. The sonne of mā truely goeth, as it is writtē of him: but woe vnto that man by whom the sonne of man is betrayed. It hadde been good for that man, yf he hadde not been borne. Then Judas, whiche betrayed him, aunſwered & sayd: Mayster, is it I: He sayd vnto him: thou hast said: And when they were eatinge, Iesus toke bread, & when he had geuen thanks, he brake it and gaue it to the disciples, & sayd: Take, eate, this is my bodye. And he toke the cuppe, and thanked, and gaue it them, saying: Drinke ye all of thys: For thys is my bloude (whiche is of the newe Testamente) that is shed for many, for the remission of synnes. But I saye vnto you: I wyl not drinke hencefoorth of thys fruyte of the vyne tree, vntyll the daye when I shall drinke it newe wyth you, in my fathers kyngdom. And when they had sayde grace, they went oute vnto mount Oliuete. Then sayde Iesus vnto the: all ye shall be offended because of me this nyght. For it is written: I wyl smyte the shepehearde, and the sheepe of the flocke shall bee scattered abroad: but
after

after I am rysen agayn, I wyl goe before you into Galile. Peter answered, and sayde vnto him: thoughe all menne be offended because of thee, yet wyl I not bee offended. Iesus sayde vnto him: verelye I saye vnto thee, that in this same nyghte, before the Cocke crowe, thou shalte denye me thryse. Peter sayde vnto hym: yea, thoughe I shoulde dye with thee, yet wyl I not denye thee: lyke wyle also sayde all the disciples. Then came Iesus with them vnto a farme place (whiche is called Gethsemane) and sayd vnto the disciples. Sitte ye here whyle I goe & praye yonder. And he toke with him Peter, and the two sonnes of Zebede, and began to waxe sorrowefull & heauye. Then sayde Iesus vnto them: My soule is heauy euen vnto the death. Tarie ye here and watche with me. And he went a little farther, & fell flat on hys face, and prayed, sayinge: O my father, yf it bee possible, let this cuppe passe from me: neuerthelesse, not as I wyl, but as thou wylt: And he came vnto the disciples, & found them aslepe, and sayd vnto Peter: what, could ye not watch with me one houre: watch and pray that ye entre not into temptation: the spyryte is wyllynge, but the fleshe is weake. He wente awaye once agayne and prayed, sayinge: O my father, yf this cup may not passe away fro me excepte I drinke of it, thy wyl be fulfilled: and he came & founde them aslepe agayne, for theyr eyes were heauy. And he left them, & went agayne and prayed the thyrde tyme, sayinge the same wordes. Then cometh he to his disciples, and sayde vnto them: Slepe on now & take youre reste. Beholde, the houre is at hand, & the sonne of man is betrayed into the handes of synners. Ryse, let vs be goynge: behold, he is at hand that doeth betraye me. Whyle he yet spake: loe, Judas one of the numbze of the. xii. came, and with him a great multitude with swoerdes & stauies, sente from the chiefe Priestes & Elders of the people. But he that betrayed hym, gaue them a token, sayinge: whomsoever I kysse, the same is he, holde him faste. And forthwith he came to

to Iesus, and sayd: haile Mayster, and kissed him. And Iesus sayd vnto him: frende, wherefore art thou come? Then came they and layd handes on Iesus, and tooke him. And beholde, one of them that were with Iesus, stretched out his hande and drewe his swoerde, & stroke a seruaunt of the hye Prieste, & smote of his eare. Then sayde Iesus vnto him: putte vp thy swoerde into the sheath, for all they that take the swoerde, shall peryshe with the swoerde. Thinkest thou that I cannot nowe praye to my father, & he shall geue me, euen now, more then, xii. legions of Angells? But howe then shall the scriptures bee fulfilled? For thus muste it bee. In that same houre sayd Iesus to the multitude: ye be come out as it were to a thefe with swoerdes and staues, for to take me. I sate dayly with you teachinge in the temple, and ye toke me not. But all this is done that the scriptures of the Prophetes might be fulfilled. Then all the disciples forsooke him & fled. And they tooke Iesus & led him to Cayphas the hye Priest, where the Scribes and the Elders were assembled. But Peter folowed him a farre of vnto the hye priestes palace: & went in, and sate with the seruauntes to see the ende. The chiefe Priestes and elders, & al the counsell, sought false witness against Iesus (for to putte him to death) but founde none: yea, when many false witnesses came, yet founde they none. At the last came two false witnesses, and sayd: Thys fellowe sayd: I am hable to destroy the temple of God, & to buyld it agayne in thre dayes. And the chiefe Prieste arose, & sayde vnto him: aunswerest thou nothinge: why do these beare witness againste thee? But Iesus helde his peace. And the chiefe Priest aunswered, & sayd vnto him. I charge thee by the lyuing god, that thou tell vs, whether thou be Christ the sone of God. Iesus sayd vnto him: thou hast said: Neuertheles I say vnto you: hereafter shall ye see the sonne of man sittinge on the righte hand of power, and comming in the cloudes of the skie. Then the hye Priest rente hys clothes, sayinge: he hath spoken

spoken blasphemie, what nede we of anye more wytnes-
ses: Beholde, now ye haue heard his blasphemie: what
thinke ye: They answered and sayde: he is worthe to
dye. Then dyd they spytte in his face, and buffeted hym
with fistes. And other smote him on the face with the
palme of theyr hādes, sayinge: tell vs thou Christe, who
is he that smote thee: Peter late wythoute in the courte,
and a Damosell came to him, sayinge: thou also wast
with Iesus of Galile: but he denyed before them all,
sayinge: I wote not what thou sayeste. When he was
gone oute into the porche, another wenche sawe him, &
sayd vnto them that were there: This felowe was also
with Iesus of Nazareth. And agayne he denyed with
an othe, sayinge: I do not know the man. After a while
came vnto him they that stode by, and sayd vnto Peter:
surelye thou arte euen one of them, for thy speache bee-
wrayeth thee. Then beganne he to curse and to sweare,
that he knewe not the man. And immediatly the Cocke
krewe: And Peter remembred the worde of Iesu, which
sayde vnto him: before the Cocke krowe, thou shalt de-
nye me thryse: and he went out & wepte bitterly. When
the morninge was come, all the chiefe Priestes and El-
ders of the people helde a counsell agaynst Iesus, to
put him to death, & broughte him bound, and delyuered
hym vnto Poncius Pylate the deputie. Then Judas
(which had betrayed him) seeyng that he was condem-
ned, repented hym selfe, and broughte agayne the xxx.
plates of syluer to the chiefe Priestes & Elders, sayinge:
I haue synned, betrayinge the innocente bloude. And
they sayde: what is that to vs: See thou to that. And
he cast downe the syluer plates in the Temple, and de-
parted, and went and hanged hym selfe. And the chiefe
Priestes toke the syluer plates, & sayde: It is not lawe-
full for to putte them into the treasure, because it is the
pryce of bloude. And they tooke counsaile, and bought
with the a potters fielde to burie straungers in. wher-
fore the fielde is called, the fielde of bloude, vntyll this

daye.
A adhe. m. t. is y. f. l. e. s.

E. m. y.

daye. Then was fulfilled that whiche was spoken by
Jeremie the Prophete, sayinge: and they toke. xxx. silver
plates, the pryce of him that was valued, whome they
boughte of the chyldren of Israel, and gave them for the
potters field, as the Lorde appoynted me. Jesus stode
before the deputie, & the deputie asked him, sayinge: Arte
thou the kyng of the Jewes? Jesus sayd vnto him: thou
sayest. And when he was accused of the chief Priestes &
elders, he aunswered nothing. Then sayde Pilate vnto
him: hearest thou not howe manye witnesses they laye
agaynst thee? And he aunswered him to neuer a worde:
insomuch that the deputie marueyled greatlye. At that
feast, the deputie was wont to deliuer vnto the people a
prisoner, whom they would desyre. He had the a notable
prisoner called Barrabas. Therefore whē they were ga-
thered together, Pilate sayde: whether wyl ye that I
geue looce vnto you, Barrabas, or Jesus whiche is cal-
led Christ? For he knew that for eny they had deliuered
him. when he was sette downe to geue iudgemente, his
wife set vnto him, saying: haue thou nothing to do with
that iuste man: For I haue suffered thys daye manye
thinges in my slepe, because of hi. But the chief priestes
and elders perswaded the people that they shoulde aske
Barrabas, and destroye Jesus. The deputie aunswered
and sayd vnto them: whether of the twayne wyl ye that
I let looce vnto you? They said: Barrabas. Pilate said
vnto them: what shal I doe then with Jesus, whiche is
called Christ? They all sayd vnto hym: let hym be cruci-
fied. The deputie sayde: what euyl hath he done? But
they cryed more, saying: let him be crucified. whē Pilate
sawe that he could pteynayle nothinge, but that more bu-
synes was made, he toke water and walsshed his hādes
before the people, saying: I am innocent of the bloude of
this iust person, see ye. Then aunswered al the people &
sayd: hys bloud be on vs and on oure children. Then let
he Barrabas loce vnto the: and scourged Jesus, and de-
liuered him to be crucified. Then the souldiours of the
deputie

The Sunday next before Easter.

deputie toke Iesus into the common hall, and gathered vnto hym al the company: & they stripped hym, and put on hym a purple robe, and platted a crown of thornes, & put it vpon his head, and a rede in his righte hand, and bowed the knee before hym, & mocked him, saying: haile king of the Jewes: and when they had spitte vpon him, they toke the rede and smote him on the head. And after that they had mocked him, they toke the robe of hym agayne, and put hys owne raiment on him, and led him away to crucifie hym. And as they came out, they founde a man of Cirene (named Simon) him they compelled to beare his crosse. And they came vnto the place which is called Golgotha, (that is to saye, a place of dead mens sculles) & gaue him vineger mingled with gall to drinke. And when he had tasted thereof, he woulde not drynke. whē they had crucified hym, they parted his garmentes, and dyd caste lottes, that it myghte bee fulfilled whiche was spokē by the prophete: They parted my garmentes amonge them, and vpon my vesture did they cast lottes. And they sate and watched him there, and sette vp ouer hys head the cause of hys death written. Thys is Iesus the kyng of the Jewes. Then were there two theues crucified with him, one on the right hande, and an other on the lefte. They that passed by, reuiled hym, wagging their heades, & saying: thou that destroyest the temple of God, and didst bulde it in thre dayes, saue thy selfe. If thou be the sonne of god come down fro the crosse. Likewise also the high Priestes mocking him with scribes & elders, said: he saued other, hymselfe he cannot saue. If he be the kyng of Israel, let hym now come down fro the crosse, and we wil beleue hym. He trusted in god, let hym deliuer him now, if he wil haue him: for he said, I am the sonne of God. The theues also which were crucified with him, cast thesame in his teeth. From the sixt houre was there darkenes ouer all the lande, vntill the ninth houre. And about s ninth houre, Iesus cried with a loude voyce, saying, Ely, Ely, lama sabathany: that is to saye:

F. i. my

The Sundaye next before Easter.

my God, my God, why haste thou forsaken me? Some of them that stode there, when they heard that, sayd: Thys mā calleth for helias. And streight way one of the ranne and toke a sponge, and when he had filled it ful of vynerger, he put it on a rede, and gaue him to drynke. Other sayed: let be, let vs see whether helias wil come and deliuer hym. Jesus, when he had cryed agayne with a loude voyce, yelded vp the gost. And behold, the baile of the temple dyd rente in two partes, from the top to the botome, and the earth did quake and the stones rente, and graues did open, & many bodyes of saintes, which slepte, arose and went out of the graues after hys resurrection, and came into the holy cite and appeared vnto many. when the Centurion, and they that were with hym watchynge Jesus, sawe the earthquake, and those thynges whiche happened, they feared greatly, sayinge: Truly thys was the sonne of God. And many women were there (beholdynge him a farre of) whiche folowed Jesus frō Galile, ministring vnto hym: Among which was Mary Magdalene, and Mary the mother of James and Ioses, and the mother of Zebedes chyldren.

Mondaye before Easter.

The Epistle.

Esa. l. xiii



What is he this that cummeth from Edom, with redde colored clothes of Bosra (whiche is so costlye clothe) and cummeth in so mightely with all hys strength: I am he that teacheth ryghteousnesse, and am of power to helpe. wherfore then is thy clothynge redde, and thy raymente lyke hys that treadeth in the wyne presse: I haue troden the presse my selfe alone, and of all people there is not one with me. Thus wyl I treade downe myne enemyes in my wrath, and sette my feete

feete vpon them in myne indignacion. And their bloud
shal bespryng my clothes, and so wil I staine all my rai-
mente. For the daye of vengeaunce is assigned in my
hearte, and the yere when my people shall bee delyuered
is come. I looked aboute me, and there was no man to
shewe me any helpe. I merueyled that no man helde me
vp. Thē I helde me by mine own arme, and my seruent-
nesse sustayned me. And thus wyll I treade downe the
people in my wrath, and bath them in my displeasure, &
vpon the earth wyll I laye theyr strength. I wyll declare
the goodnes of the Lorde, yea and the praise of the Lord
for all that he hath geuen vs, for the great good that he
hath done for Israel, whiche he hath geuen them of hys
own fauor, and according to the multitude of his louing
kindnesse. For he sayed: these no doubte are my people,
and no chynking children, and so he was their sauour.
In theyr troubles he was also troubled with them: and
the Angel that went furth from his presence, deliuered
them. Of very loue and kindnes that he had vnto them,
he redeemed them. He hath borne them and carped them
vp, euer sence the world began: But after they prouoked
hym to wrath and vered hys holy mynde, he was their
enemy and fought against them himself. Yet remembered
Israel the olde tyme of Moses and hys people, sayinge:
where is he that broughte them from the water of the
sea, with them that fede hys shepe: where is he that
hath geuen hys holy spirite among them: he led them by
the ryght hande of Moses, with his glorious arme: de-
uiding the water before them (wherby he gate hym selfe
an everlasting name:) he led thē in the depe, as an horse
is led in the playne, that they shoulde not stumble, as a
tame beast goeth in the fielde: and the breath geuen of
God, geueth him reste. Thus (O God) hast thou led thy
people, to make thy selfe a glorypous name withal. Loke
downe then from heauen, and beholde the dwellynge
place of thy sanctuarie, and thy glorie. Howe is it that
thy gelousy, thy strength, the multitude of thy mercyes,

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and thy louing kindnes, wil not be intreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israel acquainted with vs: But thou lord arte our father and redemer, and thy name is euerlastyng. O lord, wherfore hast thou led vs out of thy way: wherfore hast thou hardened our heartes that we feare thee not: Be at one with vs agayne for thy seruauntes sake, and for the generacion of thyne heritage. Thy people haue had but a litle of thy Sanctuarpe in possession: for sure enemies haue troden down the holy place. And we were thyne from the beginning, when thou wast not they: Forde, for they haue not called vpon thy name.

The Gospell.

Mar. xliii



After two dayes was Easter, and the dayes of swete bread. And the hie priestes and the Scribes sought how they might take hym by craft, and put hym to death. But they said: not in the feast day lest any busines aryse among the people. And when he was in Bethany in the house of Simon the leper, euen as he sat at meate, there came a woman hauing an Alabaster boxe of ointment, called Marde, that was pure and costly: and she brake the boxe and powred it vpon hys head. And there were some that were not content within themselves, and said: what neded thys waste of ointment: for it myght haue been solde for more then. ccc. pence, and haue been geuen vnto the pore. And they grudged agaynst her. And Jesus sayed: lette her alone, why trouble ye her: She hath done a good woork on me: for ye haue poore with you alwayes, and whensoever ye wyl ye may doe them good: but me haue ye not alwayes. She hath done that she could, she came aforehande to annoynte my body to the burying. Verelye I saye

I say vnto you: whersoever this Gospel shalbe preached throughout the whole worlde, this also that she hath done, shalbe rehearsed in remembraunce of her. And Judas Iscariot one of the. xii. went awaye vnto the hye Priestes to betray him vnto them: whē they heard that, they were glad, and promised that thei would geue him money. And he sought how he might cōueniently betray hym. And the first daye of twete bread (whē they offered the Passeouer) his disciples said vnto him: where wilt thou that we goe and prepare that thou mayest eate the Passeouer? And he sente furth two of his disciples, and said vnto them: goe ye vnto the citie, and there shal mete you a man bearing a pitcher of water, folowe him. And whethersoeuer he goeth in, say ye vnto the good man of the house, the maister sayeth: where is the geasie chaumber, where I shall eate the Passeouer with my disciples? And he wyl shewe you a greate parlor, paved and prepared: there make ready for vs. And his disciples went furth, and came into the citie, and founde as he had said vnto them: and they made ready the Passeouer. And when it was now euentyde, he came with the. xii. And as they sate at borde and did eate, Iesus sayd: verely I saye vnto you, one of you (that eateth with me) shall betraye me. And they beganne to be sorry, and to say to him one by one: is it I? and an other said: is it I? he answered, and said vnto them: it is one of the. xii. euen he that dippeth with me in the platter. The sonne of man truly goeth, as it is written of hym, but woe to that man by whō the sonne of man is betrayed: good were it for that man, if he had neuer been borne. And as they did eate, Iesus toke bread, and when he had geuen thankes, he brake it, and gaue to them, and sayed: Take, eate, this is my body. And he tooke the cuppe, and when he had geuen thankes, he tooke it to them, and they all dranke of it. And he sayed vnto them: Thys is my blood of the newe testamente, whiche is shed for many. Verely I say vnto you: I will drinke no more of the fruite of the vyne,

vntyll that day that I drinke it newe in the kingdom of
 God. And when they had said grace, they wente out to
 the mounte Oliuete. And Iesus sayeth vnto them : all
 ye shalbe offended because of me thys nyghte. For it is
 wrytten. I wyl smite the shepeheard, and the shepe shal
 be scatered: but after that I am rysen agayne, I wil goe
 into Galile before you. Peter said vnto him: and though
 al men be offended, yet wyl not I. And Iesus sayeth vn-
 to hym: verely I saye vnto thee, that thys daye, euen in
 thys nyghte, before the Cocke crowe twise thou shalte
 denye me three tymes. But he spake more vehementlye:
 no, if I shoulde die with thee, I wyl not deny thee: Like-
 wyse also sayed they all. And they came into a place
 whiche was named Gethsemany, and he sayed to hys
 disciples: sitte ye here while I goe aside and praye. And
 he taketh with him Peter, and James, and John, and be-
 gan to waxe abashed and to be in an agonye, and sayed
 vnto them. My soule is heauye euen vnto the death: tarye
 ye here and watche. And he wente furth a litle, and fell
 down flat on the grounde and prayed, that if it were pos-
 sible, the houre myghte passe from hym. And he sayed:
 Abba father, all thynges are possible vnto thee, take a-
 waye this cup from me: neuerthelesse, not as I wyl, but
 that thou wilt be done. And he came and founde them
 sleeping, and saith to Peter: Sindo, sleepest thou: Couldst
 not thou watche one houre: watche ye and praye, lest
 ye entre into temptacion: the spirite truly is ready, but
 the fleshe is weake. And againe he went aside and pray-
 ed, and spake thesame wordes. And he returned and
 founde them asleepe agayne, for theyr eyes were heauye,
 neyther wylt they what to aunswere him. And he came
 the thirde tyme and sayed vnto them: sleepe hencefurth
 and take your ease, it is inoughe. The houre is come: be-
 holde, the sonne of man is betrayed into the handes of
 synners: Ryse vp, let vs goe: Loe, he that betrayeth me
 is at hande. And immediatly whyle he yet spake, cunn-
 meth Judas (whiche was one of the twelue) and with
 hym

hym a great number of people with swordes & stauces, from the hye priestes and Scribes, and Elders. And he that betrayed hym, had geuen them a general token, saying: whosoever I doe kysse, the same is he: take and leade him away warely. And asone as he was come, he goeth strayghte waye to hym, and sayeth vnto hym: Maister, Maister, and kyssed hym: and they layed theyr handes on hym, and toke hym. And one of them that stode by, dreyue out a sweorde, and smote a seruaunte of the hye priestes, and cutte of his eare. And Iesus answered, and sayed, vnto them: ye bee come oute as vnto a thefe with swordes & stauces, for to take me: I was dayly with you in the temple teachyng, and ye toke me not: but these thynges come to passe that the Scripture should be fulfilled. And they al forsoke hym and ranne awaye: And there folowed hym a certayne younge man clothed in linnen vpon the bare, and the younge men caught hym, and he left his linnen garment and fled from them naked. And they led Iesus awaye to the hygh priest of all, and with hym came al the hie priestes, and the Elders, and the Scribes. And Peter folowed hym a greate way of (euen tyl he was come into the palace of the hie priest) and he sate with the seruauntes, and warmed hymselfe at the fyre. And the hie priestes and al the counsel sought for wytnesse agaynste Iesu to putte hym to death, and founde none: for many bare false witnesse agaynste hym, but theyr wytnesses agreed not together. And there arose certayne and brought false wytnesse agaynste him, saying: we heard hym saye: I wyll destroye thys temple that is made with handes, and within thre dayes I wyll buylde an other made withoute handes. But yet theyr wytnesses agreed not together. And the hie Priest stode by amonge them, and asked Iesus, sayinge: answerest thou nothyng: howe is it that these beare wytnesse agaynste thee: But he helde hys peace, and answered nothyng. Agayne the hie Priest asked hym, and sayed vnto hym: arte thou Chryste the sonne of

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the blessed: And Iesus sayde: I am. And ye shall see the sonne of man sitting on the ryghte hande of power, and coming in the cloudes of heaue. Then the hie priest rent hys clothes, and sayd: what nede we any further of witness: ye haue heard blasphemye, what thynke ye: And they all condemned him to be worthy of death. And some began to spit at hym, and to couer hys face, and to beate him with fistes, & to say vnto him: Areade, and the seruantes buffeted hym on the face. And as Peter was beneath in the palace, there came one of the wenches of the hiest priest, and when she sawe Peter warming hym selfe, she looked on him, and said: wast not thou also with Iesus of Nazareth: And he denied, saying: I know him not, neyther wote I what thou sayest. And he went oute into the porche, and the cocke krew. And a damosell (when she sawe hym) began agayne to say to them that stode by: this is one of them. And he denied it agayne. And anone after, they that stode by, sayed agayne vnto Peter: surely thou art one of them, for thou art of Galile, and thy speche agreeth therto. But he began to curse and to sweare saying: I knowe not this man of whom ye speake. And agayne the cocke krew, and Peter remembred the worde that Iesus had sayd vnto him: before the cocke crowe twise, thou shalt deny me thre tymes. And he began to wepe.

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The Epistle.

Esai.



he lord God hath opened mine eare, therfore
can I not say nay, neither withdraw my self:
but I offer my backe vnto the smiters, and
my chekes to the nippers. I turne not my
face from shame and spitting, and the lorde
God shal helpe me: Therfore shal I not be confounded.
I haue

I haue hardened my face lyke a flint stone, for I am sure that I shall not come to confusion. He is at hande that iustificieth me, who wyll then goe to lawe with me: Lette vs stande one against another: if there be any that wyll reason with me, let him come here forth to me. Beholde, the Lord God standeth by me, what is he then that can condemne me: loe, they shall be lyke as an olde cloth, the moth shall eate them vp. Therefore, whoso feareth the lord among you, let hym heare the voice of hys seruauunt whoso walketh in darkenes, and no light shineth vpon hym, let him put his truste in the name of the Lord, and holde hym vp by his God: but take hede, ye al kiendle a fyre of the wrath of God, and sire vp the coales: walke on in the glysteryng of your owne fyre, and in the coales that ye haue kiendled. Thys cummeth vnto you from my hande, namely that ye shall slepe in sorowe.

The Gospell.



And anon in the dawning, the hie priestes helde a counsell with the Elders Mat. xv. and the Scribes, and the whole congregacion, and bounde Iesus and led hym awaye, and deliuered hym to Pilate. And Pilate asked hym: arte thou the king of the Jewes: and he aunswered, and sayed to hym: thou sayest it. And the hie priestes accused hym of many thynges. So Pilate asked hym agayne, saying: aunswerest thou nothing: Behold how many thynges they laye to thy charge. Iesus aunswered yet nothyng, so that Pilate merueiled. At that feast Pilate dyd deliuer vnto them a prisoner, whomsoever they would desyre. And there was one that was named Barrabas, which laye bounde with them that made insurreccion: he had committed murther. And the people called vnto him, & began to desyre him, that he would do accordyng

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accordynge as he had euer done vnto them. Pilate answered them, saying: wyl ye that I lette looce vnto you the kyng of the Jewes: for he knewe that the hie priestes had delyuered hym of enuye. But the hie priestes moued the people that he shoulde rather deliuer Barrabas vnto them. Pilate answered agayne, and sayed vnto the: what wyl ye that I then doe vnto hym, whom ye call the kyng of the Jewes: And they cryed agayne, crucifie hym. Pilate sayed vnto them: what euill hath he done: And they cryed the more feruently, crucifie hym. And so Pilate willing to contente the people, let looce Barrabas vnto them, and delyuered by Iesus (when he had scourged hym) for to be crucified. And the souldiours led hym awaye into the common hall, and called together the whole multitude, and they clothed him with purple, and they platted a crown of thornes, and crowned hym withall, & began to salute him: Haile king of the Jewes. And they smote hym on the head with a reede, and dyd spit vpon hym, & bowed theyr knees & worshipped him. And when they had mocked hym, they tooke the purple of him, and put his own clothes on him, and led him out to crucifie hym. And they compelled one that passed by called Simon of Syrene (the father of Alexandre and Rufus) which came out of the fielde, to beare hys crosse. And they broughte hym to a place named Golgotha (which if a man interprete, is the place of dead mennes sculles): & they gaue him to drinke, wine mingled with mirrhe, but he receiued it not. And when they had crucified hym, they parted hys garmentes, castynge lottes vpon them what euery man shoulde take. And it was aboute the thyrde houre, and they crucified him. And the title of his cause was wrytten. The king of the Jewes. And they crucified with him two theues: the one on his ryghte hande, and the other on hys lefte. And the scripture was fulfilled, which sayth: he was counted among the wycked. And they that wente by, rayled on hym, wagging theyr heades, and saying: A wretche, thou that destroyest

destroeyeste the Temple, and buildeste it agayne in three dayes: saue thy selfe and come downe from the crosse. Likewise also mocked hym the hye Priestes among themselves with the Scribes, and sayed: he saued other men; hymselfe he cannot saue. Let Chyriste the kyng of Israel descende nowe from the crosse, that we maye see and be- lieue. And thei that were crucified with him, checked him also. And when the sixth houre was come, darkenesie arose ouer all the earth, vntyll the ninth houre. And at the ninth houre, Iesus cryed with a loude voice, sayinge: Eloy, Eloy, lama sabathani: whiche is (if one interpryte it) my God, my God, why haste thou forsaken me? And some of them that stood by, when they heard that, said: beholde, he calleth for helyas. And one ranne and filled a sponge full of vineger, and putte it on a reede, and gaue hym to drynke, sayinge: lette him alone, lette vs see whe- ther helyas wyll come and take him downe. But Iesus cryed with a loude voyce, and gaue vp the ghosie. And the bayle of the temple rente in two peces, from the top to the bottome: And when the Centurion (whiche stood before hym) sawe that he so cryed, and gaue vp the gosie, he sayed: truely thys man was the sonne of God. There were also women a good waye of, beholdynge hym: among whom was Marye Magdalene, and Marye the mother of James the litle, and of Ioses, and Mary Salome (whiche also when he was in Galyle had folowed hym, and mynystrid vnto hym) and many other weome, whiche came vp with hym to Ierusalem. And nowe when the euen was come (because it was the daye of preparynge that goeth beefore the Sabboth) Ioseph of the cite of Aramathia a noble counsaylor, whiche also looked for the kyngdome of G D D, came and wente in boldely vnto Pylate, and begged of hym the bodye of Iesu. And Pylate merueyled that he was alreadye dead, and called vnto hym the Centurion, and asked of hym whether he had been any whyle dead. And, when he knewe the trueth of the Centurion, he

VWednesday before Easter.

he gaue the body to Ioseph. And he boughte a linnen cloth, and toke hym down, and wrapped him in the linnen cloth, & laid him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Ioses behelde where he was layed.

Wednesday before Easter.

The Epistle.

Hebr. ix.



Whereas is a testamente, there muste also (of necessitie) bee the death of hym that maketh the testamente. For the testamente taketh auctoritie when men are dead: for it is yet of no value, as long as he that maketh the testamente is alivue: for whiche cause also, neyther the fyrst testament was ordained without blood. For when Moses had declared all the commaundemente to al the people, according to the law, he toke the blood of calves, and of Goates, with water and purple wolle, and ysope, and sprinckled both the booke and all the people, saying: this is the bloude of the testamente, whiche God hath appointed vnto you. Moreover he sprinckled the tabernacle with blood also, & al the ministring vesselles. And almoste all thynges are by the law purged with blood, and withoute shedynge of bloude is no remission. It is nede then, that the similitudes of heauenlye thynges bee purified with suche thynges: but that the heauenlye thynges themselves, bee purified with better sacrifices then are those. For Chryste is not entred into the holye places that are made with handes (whiche are similitudes of true thynges) but is entred into verry heauen, for to appeare nowe in the syghte of GOD for vs: not to offer hymselfe often, as the hye Priestle entreth in to

to the holy place every yere with straunge bloud: for then muste he haue often suffred sence the worlde began. But now in the ende of the worlde hath he appeared once, to put synne to flight by the offering bp of himself. And as it is appointed vnto al men that they shal once die, and then cometh the iudgemente: Euen so Christe was once offered to take away the sinnes of many, and vnto them that loke for him, shal he appeare againe without sinne, vnto saluacion.

The Gospel.



he feast of swete bread drewe nie, which Luk. xxiij
is called Easter, and the hie p̄iestes and
Scribes sought howe they myghte kyll
him, for they feared the people. Then en-
tered Satan into Judas, whose surname
was Iscarioth, (which was of the num-
bre of the .xii) and he went hys way and
cominoned with the hie p̄iestes and officers, howe he
myghte betraye hym vnto them. And they were glad,
and promysed to geue hym money. And he consented, &
soughte oportunitie to betraye him vnto them, when the
people were awaye. Then came the daye of swete bread,
when of necessitie the passeouer must be offered. And he
sente Peter and John, sayinge: goe and prepare vs the
passeouer, that we maye eate. They sayed vnto hym:
where wylte thou that we prepare? And he sayed vnto
them: beholde, when ye entre into the citie, there shall a
man mete you bearyng a pitcher of water: hym folowe
into thesame house that he entreth in, and ye shall saye
vnto the good manne of the house: the Mayster sayeth
vnto thee, where is the geaste chaumbre where I shall
eate the passeouer with my disciples? And he shall
shewe you a great parloure paved, there make readye.
And they went and founde as he had sayed vnto them,
and

and they made ready the passeouer. And whē the houre was come, he sate down, and the. xii. Apostles with him. And he said vnto them: I haue inwardly desyred to eate thys Passeouer with you, before that I suffer. For I say vnto you: henceforth wyll I not eate of it any more, vntyll it be fulfilled in the kyngdome of God. And he toke the cup, and gaue thanks, and said: Take this, and deuide it among you. For I say vnto you: I wil not drinke of the fruite of thys vyne, vntill the kyngdome of God come. And he toke bread, & when he had geuen thanks, he brake it, and gaue vnto them, saying: This is my body, which is geue for you: This doe in the remembraunce of me. Likewise also when he had supped, he tooke the cuppe saying: This cuppe is the newe testament in my blood, whiche is shed for you. Yet beholde, the hande of him that betrayeth me, is with me on the table. And truly the sonne of man goeth as it is appointed, but woe vnto that man, by whom he is betrayed. And they beganne to enquire among themselues, whiche of them it was that should doe it. And there was a strife amonge them, whiche of them should seeme to be the greateste. And he sayed vnto them: the kynges of nacjons reygne ouer them, and they that haue autoritie vpon them, are called gracys: but ye shall not so be. But he that is greatest among you, shalbe as the yonger, and he that is chiefe, shalbe as he that doeth minisrer. For whether is greater he that sitteth at meate, or he that serueth: Is it not he that sitteth at meate: But I am amonge you, as he that ministrereth. Ye are they which haue bydden with me in my temptacions. And I appoynte vnto you a kyngdome, as my father hath appointed to me, that ye maye eate and drynke at my table in my kyngdome, and sit on seates, iudgeyng the. xii. tribes of Israel. And the lord said: Simon, Simon, behold, Sathan hath desyred to sitte you, as it were wheate: But I haue prayed for thee, that thy fayth fayle not. And when thou arte conuerted, strength thy brethren. And he sayed vnto hym:

Lord,

Lorde, I am ready to goe with thee into prison, and to death. And he sayed: I tel thee Peter, the Cocke shal not crowe thys daye, tyll thou haue denyed me thyse that thou knoweste me. And he sayed vnto them: when I sente you withoute wallet, and scrip, and shoes, lacked ye any thyng? And they sayed, no. Then sayed he vnto them: but nowe he that hath a wallet, lette hym take it vp, and likewise his scrip. And he that hath no sweorde, let hym sel hys coate and bye one. For I saye vnto you, that yet thesame whiche is wrytten, muste be perfourmed in me: euen amonge the wycked was he reputed: For those thynges whiche are wrytten of me haue an ende. And they sayed: Lorde, beholde, here are two swordes: and he sayed vnto them: it is ynough. And he came out, and wente (as he was wonte) to Mounte Oliuete. And the disciples folowed hym. And when he came to the place, he sayed vnto them: praye, lestie ye fail into temptation. And he gate hymselfe from them about a stones caste, and kneled downe and prayed, saying: Father, yf thou wylte, remoue thys cuppe from me: Neuerthelesse, not my wyll, but thyn be fulfilled. And there appeared an Aungell vnto hym from heauen, comfortyng hym. And he was in an agonye, and prayed the longer: and hys sweate was lyke droppes of bloud, tricklyng down to the grounde. And when he arose from prayer, and was come to hys disciples, he founde them slepyng for heauinesse, and he sayed vnto them: why slepe ye? Ryse and pray, lest ye fal into temptation. while he yet spake, beholde, there came a companie, and he that was called Judas, one of the twelue, wente before them, and preased nye vnto Iesus, to kisse him. But Iesus saied vnto him Judas, betrayest thou the sonne of manne with a kisse: when they which were about him saw what would follow, they sayd vnto hym: lord, shall we smite with the sweorde? And one of the smote a seruante of the hie priestes, & stroke of his right eare. Iesus answered, & saied: suffre ye thus farre forth. And when he touched his eare,

he

he healed hym. Then Iesus sayed vnto the hie p̄iestes, and rulers of the temple, & the elders, whiche were come to hym: Ye be come out as vnto a thefe, with sweordes & staves. when I was dayly with you in the Temple, ye stretched forth no handes agaynst me: but this is euen your very houre, and the power of darkenes: Then toke they hym and ledde hym, and broughte hym to the hie P̄iestes house. But Peter folowed afarre of. And when they had kyndled a fyre in the myddes of the palace, & were sette downe together, Peter also sate down among them. But when one of the wenches behelde hym, as he sate by the fyre (and loked vpon hym) she said: this same felowe was also with him. And he denied hym, sayinge: woman, I knowe hym not. And after a litle while, another sawe hym, and sayed: thou arte also of them. And Peter sayed: man, I am not. And aboute the space of an houre after, another affyrmed, saying: verely this felowe was with him also, for he is of Galile. And Peter sayed: manne, I wote not what thou sayest. And immediately while he yet spake, the Cocke krew. And the Lord turned backe and loked vpon Peter. And Peter remembred the worde of the Lorde, how he had sayd vnto hym: before the Cocke krowe, thou shalt denye me thrise: & Peter went out and wept bitterly. And the men that tooke Iesus mocked hym, and smote him: and when they had blindfolded hym, they stroke hym on the face, and asked hym sayinge: Areade, who is he that smote thee? And many other thynges despitefully sayd they against hym. And asone as it was day, the Elders of the people, and the hie P̄iestes and Scribes, came together, and ledde hym into their counsell, saying: Art thou very Chyrst: tell vs. And he sayd vnto them: If I tell you, ye wyl not beleue me: and if I aske you, you wyl not aunswere, nor let me goe: hereafter Shall the sonne of man sytte on the ryghte hande of the power of God. Then sayed they al: Art thou then the sonne of God: he sayd: Ye say that I am. And they sayd: what nede we of any further wyt-
nesse:

Thursday before Easter.

nesse: For we oure selues haue hearde of hys owne
mouthe.

Thursday before Easter.

The Epistle.



This I warne you of, & commend not, that ye i. Cor. xi.
come not together after a better maner, but
after a worse. For first of al, whē ye come to-
gether in the cōgregatiō, I heare that there
is discencion amonge you, and I partely be-
leue it. For there muste bee sectes amonge you, that they
which are perfect among you, may be knownen. whē ye
come together therefore into one place, the Lordes sup-
per can not be eatē, for euery mā beginneth afore to eate
his owne supper. And one is hungry, & another is dron-
ken. Haue ye not houses to eate and drinke in: despise ye
the congregacion of God, & shame them that haue not:
what shall I saye vnto you: shall I prayse you: In this
I prayse you not. That which I deliuered vnto you, I
receyued of the lord. For the Lord Iesus, the same night
in which he was betrayed, toke bread, and when he had
geuen thanks, he brake it, and sayde: Take ye and eate,
this is my body, which is broken for you. This doe ye in
the remembraunce of me. After the same maner also, he
toke the cup when supper was done, saying: this cup is
the new Testament in my blood. This doe, as oft as ye
drinke it, in remēbraunce of me. For as often as ye shal
eate this bread, & drinke of this cuppe, ye shall shewe the
Lordes death tyll he come. wherfore, whosoener shall
eate of this bread, & drinke of this cup of the Lorde vn-
worthely, shall be guiltie of the body & blood of the Lorde.
But let a man examine him selfe, & so let him eate of the
bread, & drinke of the cup. For he that eateth & drinketh
G.i. vnworthely,

Thursday before Easter.

Unworthely, eateth and drinketh his owne damnacion, because he maketh no differēce of the Lordes body. For this cause many are weake and sycke amonge you, and many slepe. For yf we had iudged our selues, we should not haue been iudged. But when we are iudged of the Lord, we are chastened, that we shoulde not bee damned with the worlde. wherefore my brethren, when ye come together to eate, tarpe one for another. Yf any mā hungre, let him eate at home, that ye come not together vnto condemnation. Other thinges wyl I sette in ordre when I come.

The Gospell.

Lu. xxiii



The whole multitude of the arose, and ledde hym vnto Pilate. And they began to accuse him, saying: we found this felow peruertinge the people, & forbiddinge to paye tribute to Cesar: sayinge, that he is Christ a King. And Pilate apposed him, sayinge: arte thou the King of the Jewes: he answered him & sayd: thou sayest it. Then sayde Pilate to the hye priestes & to the people: I fynd no fault in this mā. And they were the more fierce, sayinge: he moueth the people, teaching throughout al Iury, & began at Galile, euen to this place. when Pilate heard mencion of Galile, he asked whether the man were of Galile. And assoone as he knew that he belonged vnto Herodes iurisdiccio, he sent hym to Herode, whiche was also at Ierusalem at that tyme. And when Herode sawe Iesus, he was exceedinge glad, for he was desyrus to see hym of a longe season, because he hadde hearde manye thinges of him, and he trusted to haue seen some myracles done by hym. Then he questioned with hym manye woordes. But he answered him nothinge. The hye Priestes and Scribes stood

stode forth & accused him strayghtly. And Herode with his men of warre, despyled him. And when he had mocked him, he arrayed him in whyte clothinge, & sente him agayn to Pilate. And the same day Pilate and Herode were made frēdes together. For before they were at variaunce. And Pilate called together the hye Priestes, & the rulers, and the people, and sayd vnto them: ye haue broughte this man vnto me, as one that peruerteth the people: and behold, I examine him before you, and fynd no faulte in this man of those thinges wherof ye accuse him, no nor yet Herode. For I sente you vnto him, and loe, nothing worthy of death is done vnto him: I wyll therefore chasten him, and let him looce. For of necessitie he must haue let one looce to them at that feast. And all the people cryed at once, sayinge: awaye with hym, and delyuer vs Barrabas: whiche for a certayne insurreccio made in the citie, and for a murther, was caste into prison. Pilate spake agayne vnto them, wyllinge to let Iesus looce. But they cryed, sayinge: crucifye him, crucifye him. He sayd vnto the the thyrde tyme: what euyl hath he done? I fynde no cause of death in him: I wyll therefore chasten him, and let him goe. And they cryed with loude voyces, requyringe that he myghte bee crucified. And the voyces of them and of the hye Priestes preuailed. And Pilate gaue sentence that it should be as they requyred, and he let looce vnto them him, that (for insurrection and murther) was cast into prison, whom they had despyred: and he deliuered to them Iesus, to do with him what they would. And as they led him away, they caught one Symon of Cyrene cominge out of the field: and on hym layde they the crosse, that he myghte beare it after Iesus. And there folowed him a great company of people, and of womenne, whiche bewayled and lamented him. But Iesus turned backe vnto them, and sayde: ye daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your children. For behold, the dayes wyll come, in the which they shal say: happy

are the baren, and the wombes that neuer bare, and the pappes whiche neuer gaue sucke. Then shall they beginne to saye to the Mountaynes, fall on vs: and to the hylles, couer vs. For yf they doe this in a grene tree, what shall be done in the drye: And there were two euil doers ledde with him to bee slayne. And after that they were come to the place (which is called Caluarie) there they crucified him and the euill doers: one on the right hande, and the other on the lefte. Then sayde Iesus: father forgeue them, for they wote not what they dooe. And they parted hys raymente, and caste lottes. And the people stooode and behelde. And the rulers mocked hym with them, sayinge: he saued other menne, let hym saue himselfe yf he bee verye Christe the chosen of God. The souldiours also mocked him, and came and offred him bynegre, and sayde: yf thou be the Kyng of Jewes, saue thy selfe. And a superscription was wyrtten ouer him, with letters of Greke, and Latyne, and hebzue: Thys is the Kyng of the Jewes. And one of the euill doers, whiche were hanged, rayled on hym, sayinge: yf thou be Christ, saue thy selfe and vs. But the other answered and rebuked him, sayinge: fearest thou not God, seeynge thou arte in the same damnacion: we are righteously punished, for wee receyue accordyng to oure deedes: but thys man hath done nothinge amysse. And he sayde vnto Iesus: Lorde, remembre me when thou commesse into thy Kyngdome. And Iesus sayde vnto him: verelye I saye vnto thee: to daye shalt thou bee with me in Paradyse. And it was aboute the syrth houre: and there was a darkenesse ouer al the earth, vntyll the nynte houre, and the Sunne was darkened. And the vayle of the Temple byd rente, euen throughe the myddes. And when Iesus hadde cried with a loude voyce, he sayde: Father, into thy handes I commende my sppyte. And when he thus hadde sayde, he gaue vp the ghooste. when the Centurion sawe what hadde happened, he glorified GOD, sayinge: verelye this was a righteous

Thursday before Easter.

a righteous man. And al the people that came together to that syght, and sawe the thinges whiche had happened, synote they brestes & returned. And al his acquayntaunce, and the women that folowed hym from Galile, stode afarre of beholdinge these thinges. And behold, there was a man named Ioseph, a counsaylor, & he was a good man and a iust: the same had not consented to the counsaile and dede of them, which was of Aramathia, a citie of the Jewes, which came also waiteth for the kingdom of God: he went vnto Pilate and begged the bodye of Iesus, and toke it downe, and wrapped it in a linnen cloth, & layed it in a sepulchre that was hewen in stone, wherein neuer man before had been layd. And that day was the preparinge of the Sabboth, and the Sabboth drew on. The womē that folowed after, which had come with him from Galile, behelde the sepulchre, & howe his body was laide. And they returned, and prepared swete Odoures and oyntmentes: But rested on the Sabboth daye, accordyng to the commaundement.

C On good Fridaye.

The Collectes.



Al mightie God, we beseeche thee graciously to behold this thy famely, for the which our lord Iesus Christe was contented to bee betrayed and geuen vp into the handes of wicked men, and to suffre death vpon the crosse: who lyueth and reygneth. &c.



Al mightye and euerlastinge God, by whose spyrte the whole body of the Church is gouerned and sanctified: receyue oure supplications and prayers, whiche we offre before thee for all estates of men in thy holy congregacion

G.iii.

gacion

On good Frydaye.

gation, that euery membre of the same in hys vocation and ministerie, may truely & godly serue thee: throughe oure Lorde Jesus Christ.



Mercyful God, who hast made al men, and hatest nothinge that thou hast made, nor wouldest the death of a sinner, but rather that he shoulde bee conuerted & lyue: haue mercy vpon all Jewes, Turkes, Infidels, and heretikes, & take fro them all ignoraunce, hardnes of heart & contempt of thy word. And so fetche them home blessed lorde, to thy flocke, that they may be saued amōg the remnaunt of the true Israelites, and bee made one folde, vnder one shephearde Jesus Christ our Lord: who lyueth and reygneeth. &c.

The Epistle.

Hebre. x.



he lawe (whiche hath but a shadowe of good thynges to come, & not the very fashion of thinges themselves) can neuer with those sacrifices whiche they offre yeaere by yeaere continuallye, make the commers thereunto perfyte. For woulde not then those sacrifices haue ceased to haue been offered, because that the offerers once pouerged shoulde haue had no more conscience of synnes? Neuerthelesse, in those sacrifices is there mention made of synnes euery yeaere. For the bloude of Oxen and Goates can not take awaye synnes. wherefore, when he cometh into the worlde, he sayeth: Sacrifyce and offerynge thou wouldeste not haue, but a bodye hast thou ordeyned me. Burntofferinges also for sinne haste thou not allowed. Then sayde I: loe, I am here. In the beginnynge of the booke it is wytten of me, that I shoulde dooe thy wyll,

O God. Aboue, when he sayeth: Sacrifice & offeringe, and burntelacrifyces, and synneofferings thou wouldest not haue, neyther haste thou allowed them (whiche yet are offered by the lawe) then sayde he: loe, I am here to doe thy wyl, **O** God: he taketh away the fyrst to establishe the latter, by the whiche wyl, we are made holye, euen by the offeringe of the body of Iesu Christ once for all. And euery Prieste is ready dayely ministringe and offeringe often tymes one maner of oblation, whiche can neuer take awaye synnes. But thys man, after he hath offered one sacrifyce for synnes, is sette downe for euer on the ryghte hande of God, and from hencefoorth taryeth tyll his foes be made his footesioole. For with one offeringe hath he made perfecte for euer, them that are sanctified. The holy ghost himselfe also beareth vs recorde, euen when he tolde before: This is the Testamente that I wyl make vnto them. After those dayes (sayeth the Lord) I wil put my lawes in their heartes, and in theyr myndes wyl I wyte the, and theyr synnes and iniquities wyl I remembre no more. And where remission of these thinges is, there is no more offeringe for synnes. Seing therfore brethren, that by the meanes of the bloude of Iesu, we haue lybertie to entre into the holy place, by the newe and lyuing way, which he hath prepared for vs, through the vayle (that is to say, by his flesh:) And seing also that we haue an hye Priest which is ruler ouer the house of God, let vs drawe nye with a true hearte in a sure faith, sprinkled in our heartes from an euyl conscience, and wasshed in oure bodyes with pure water: Let vs kepe the professiō of our hope, withoute waueringe (for he is saythfull that promysed) and let vs consyde one another, to the intent that we maye prouoke vnto loue, and to good workes, not forsakinge the felowship that we haue amonge oure selues, as the maner of some is: but let vs exhorde one another, & that so muche the more, because ye see that the daye draweth nye.

On good Frydaye,
The Gospell.

Joh. xviii



When Jesus had spoke these wordes, he wente forth with his disciples ouer the broke Cedron, where was a garden, into the whiche he then entred with hys disciples. Judas whiche also betrayed him, knew the place: for Jesus oftymes resorted thither with hys Disciples. Judas then after he had receyued a bonde of men (and ministers of the hye Priestes & Phariseis) came thither with lanterns, & fyrebrandes, and weapons. And Jesus knowing al thinges that shoulde come on him, wēt forth and sayd vnto them: whome seeke ye? They aunswered him: Jesus of Nazareth. Jesus sayde vnto them: I am he. Judas also which betrayed him, stode with thē. Alsone then as he had said vnto them: I am he, they went backe ward, and fel to the ground. Then asked he them agayn: whō seke ye? They said: Jesus of Nazareth. Jesus aunswered: I haue told you that I am he. Yf ye seke me therfore, lette these goe theyr waye, that the sayinge myght be fulfylled which he spake. Of thē whiche thou gauest me, haue I not lost one. Then Simon Peter ha- uing a swoerd, drewe it, and smote the hye Priestes ser- uant, and cut of his right eare. The seruantes name was Malchus. Therfore sayeth Jesus vnto Peter, put vp thy swoerd into the sheath: shall I not drinke of the cuppe which my father hath geuen me? Then the com- panye and the captayne, & the ministers of the Jewes tooke Jesus and bounde hym, and ledde him awaye to Annas fyrste: for he was father in lawe to Cayphas, which was the hye Priest the same yere. Cayphas was he that gaue counsell to the Jewes, that it was expedi- ente that one man shoulde dye for the people. And Sy- mon Peter folowed Jesus, and so did another Disciple: that Disciple was knowen to the hye Priest, and went in with Jesus vnto the palace of the hye Priest. But Peter

Peter stood at the doore without. Then went out that other Disciple (whiche was knowen to the hye Prieste) and spake to the Damosell that kepte the doore, and broughte in Peter. Then sayde the Damosell that kept the doore vnto Peter: Arte not thou also one of thys mannes Disciples? he sayd: I am not. The seruantes and ministers stood there, which hadde made a fyre of coales: for it was colde, and they warmed them selues. Peter also stood amonge them and warmed him selfe. The hye Prieste then asked Iesus of hys Disciples, and of hys doctryne. Iesus answered hym: I spake openlye in the worlde: I euer taughte in the Synagoge, and in the Temple whither all the Jewes haue resorted, and in secrete haue I sayde nothyng. why askest thou me? Aske them whiche hearde me, what I sayde vnto them. Behold, they can tell what I sayde. when he hadde thus spoken, one of the ministers, whiche stode by, smote Iesus on the face, sayinge: Answerest thou the hye Prieste so? Iesus answered him: Yf I haue euill spoken, beare witnesse of the euill: But yf I haue well spoken, why smyttest thou me? And Annas sente hym bounde vnto Cayphas the hye Prieste. Symon Peter stood and warmed hym selfe. Then sayde they vnto him: Arte not thou also one of his Disciples? he denyed it, and sayde: I am not. One of the seruantes of the hye Priestes (hys Colin, whose eare Peter smote of) sayde vnto hym: dyd not I see thee in the garden with him? Peter therefore denyed agayne: and immediately the Cocke krew. Then ledde they Iesus fro Cayphas into the hall of iudgemēt. It was in the morning, and they them selues wente not into the Iudgemente hall, lest they shoulde bee defyled, but that they myghte eate the Pasche. Pylate then wente out to them, and sayde: what accusation brynge you agaynste this man? They answered and sayde vnto hym: Yf he were not an euill doer, we woulde not haue deliuered him vnto thee. Then sayd Pylate vnto them: take ye him & iudge him

him after youre owne lawe. The Jewes therefore sayd vnto him: It is not lawefull for vs to putte any man to death, that the woordes of Iesus myghte bee fulfilled, whiche he spake, signifyinge what death he should dye. Then Pilate entred into the Iudgement hall agayne, and called Iesus, and sayde vnto him: Arte thou the Kyng of the Jewes? Iesus aunswere: sayest thou that of thy selfe, or dyd other tell it thee of me? Pilate aunswere: Am I a Jewe? Thyne owne nacion and hye Priestes haue delyuered thee vnto me: what haste thou done? Iesus aunswere: my Kyngdome is not of thys worlde: yf my Kingdom were of this world, the would my ministers surely fyghte, that I shoulde not bee delyuered to the Jewes: but nowe is my Kyngdome not fro hence. Pilate therefore sayde vnto him: Arte thou a Kyng then? Iesus aunswere: thou sayest that I am a Kyng. For this cause was I borne, and for this cause came I into the worlde, that I should beare witnes vnto the trueth. And all that are of the trueth, heare my voyce. Pilate sayde vnto him: what thinge is trueth? And when he hadde sayde this, he wente oute agayne vnto the Jewes, and sayeth vnto them: I fynde in him no cause at all. Ye haue a custome that I shoulde delyuer you one loote at Easter: wyl ye that I loote vnto you the Kyng of the Jewes? Then cryed they all agayne, sayinge: Not him, but Barrabas, the same Barrabas was a murtherer. Then Pilate toke Iesus therefore, and scourged him. And the souldiers wounde a crowne of thornes, and put it on his head. And thei did on him a purple garment, and came vnto him, and said: Hail Kyng of the Jewes: and they smote him on the face. Pilate went forth agayne, and sayde vnto them: beholde, I bringe him forth to you, that ye may knowe that I fynde no faulte in him. Then came Iesus forth, wearinge a crowne of thorne, and a robe of purple. And he sayeth vnto them: beholde the man. when the Priestes therefore sawe him, they cryed, Crucifye him, Crucifye

the cruicifye

On good Frydaye.

Crucifye him. Pylate sayeth vnto them: take ye him and crucifie him, for I find no cause in him. The Jewes answered him: we haue a lawe, and by our lawe he oughte to dye, because he made hym selfe the sonne of GOD. when Pylate hearde that sayinge, he was the more afrayde, and wente agayne into the iudgemente hall, and sayeth vnto Jesus: whence arte thou? But Jesus gaue him none aunswere. Then sayd Pylate vnto him: Speakeste thou not vnto me: knowest thou not that I haue power to crucifye thee, and haue power to looce thee? Jesus answered: Thou couldeste haue no power at all agaynste me, excepte it were geuen thee fro aboue: Therefore he that deliuered me vnto thee, hath the more synne. And from thencefoorth soughte Pylate meanes to looce him: but the Jewes cryed, sayinge: yf thou lette him goe, thou art not Celsars frende: for whosoever maketh hym selfe a Kynge, is agaynste Cesar. when Pylate hearde that sayinge, he broughte Jesus forth, and sate downe to geue sentence in a place that is called the Paueimente, but in the hebrue tongue, Sabbatha. It was the preparinge daye of Easter, aboute the syrth houre. And he sayeth vnto the Jewes: beholde youre Kynge. They cryed, sayinge: awaye with hym, awaye with hym: crucifye hym. Pylate sayeth vnto them: Shall I crucifye youre Kynge? The hye Priestes answered: we haue no Kynge but Cesar. Then deliuered he him to them to bee crucified. And they toke Jesus and ledde him awaye. And he bare his crosse, and wente forth into a place whiche is called the place of dead mennes sculles: but in hebrue, Golgotha: where they crucified him, and two other with him: on eyther syde one, and Jesus in the middelle. And Pylate wrote a tytle and putte it vpon the crosse. The wytyng was, Jesus of Nazareth King of the Jewes. Thys tytle read manye of the Jewes: for the place where Jesus was crucified, was nere to the cite. And it was wytten in hebrue, Greke, & Latyn. Then sayde
the

the hye priestes of the Jewes to Pylate: wypte not king of the Jewes, but that he said: I am king of the Jewes. Pilate answered: what I haue writtē that I haue written. Then the souldiers, whē they had crucified Iesus, tooke his garmentes, and made foure partes, to euerye souldier a parte, & also his coate. The coate was without seme, wrought vpon throughout. They sayd therefore amōg theselues: let vs not denyde it, but cast lottes for it who shall haue it, that the scripture might bee fulfilled saying: They haue parted my raymente amonge thē, and for my coate did they cast lottes. And the souldiers did such thinges in dede. There stode by the crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. when Iesus therefore sawe his mother, and the Disciple, whome he loued, standing, he sayeth vnto his mother: woman, beholde thy sonne. Then sayde he to the Disciple: beholde thy mother. And from that houre the Disciple toke her for his owne.

After these thinges, Iesus knowinge that all thinges were nowe perfourmed, that the scripture myghte bee fulfilled, he sayeth: I thyrst. So there stode a vessel by, full of bynegre: therefore they fylled a sponge with bynegre, and wounde it aboute with Ilope, and putte it to hys mouthe. Assoone as Iesus then receyued of the bynegre, he sayde: It is fynished, and bowed his head, and gaue vp the ghoſte. The Jewes therefore, because it was the preparinge of the Sabboth, that the bodyes should not remayne vpon the Crosse on the Sabbothe daye (for that Sabboth day, was an hye day) besought Pilate that they legges might be broken, and that they might be taken downe. Then came the souldiours and brake the legges of the fyrſte, & of the other whiche was crucified with him. But when they came to Iesus, and saw that he was dead already, they brake not his legges: but one of the souldiours with a speare thrust him into the side, and forthwith there came out bloud and water.

And

And he that saue it bare recoorde, and his record is true. And he knoweth that he sayeth true, that ye myghte beleue also. For these thynges were doone that the scripture shoulde bee fulfilled: ye shall not breake a bone of hym.

And agayne another scripture sayeth: they shall loke vpon him whom they haue pearced. After thys, Ioseph of Aramathia (whiche was a Disciple of Iesus, but secretly for feare of the Jewes) besoughte Pilate that he myght take downe the body of Iesus. And Pilate gaue him lycence: he came therfore and toke the bodye of Iesus. And there came also Nicodemus (which at the beginning came to Iesus by night) and brought of Myre and Aloes myngled together, about an hundred pound weighte. Then toke they the body of Iesus, and wound it in linnen clothes with the Odores, as the maner of the Jewes is to burie. And in the place where he was crucified, there was a garden, and in the garden a new Sepulchre, wherin was neuer manne layde: There layde they Iesus therefore because of the preparinge of the Sabbooth of the Jewes, for the Sepulchre was nye at hande.

Easter Euen.

The Epistle.



It is better (yf the wyll of God bee so) ^{i. petr. iii.} that ye suffre for wel doying then for euyl doying. Forasmuch as Christ hath once suffered for sinnes, the iustice for the vniust, to bringe vs to God: & was killed as pertainyng to the flesh, but was quickened in the spirite. In which spirite he also went & preached to the spirites that were in prison, which somtyme had been disobedient, when the long

long suffering of God was once looked for, in the dayes of Noe, whyle the Arke was a preparinge: wherein a few, that is to saye, eyght soules were saued by the water, lyke as Baptisme also now saueth vs: not the putting away of the filthe of the fleshe, but in that a good conscience consenteth to God by the resurrection of Iesus Christ, whiche is on the ryghte hand of God, and is gone into heauen: Angels, powers, and myghte, subdued vnto him.

The Gospell.

Mathew.
xxvii.





When the euen was come, there came a ryche man of Aramathia, named Joseph, which also was Iesus Disciple. He went vnto Pylate and begged the body of Iesus. Then Pylate commaunded the body to be deliuered. And when Joseph had taken the bodye, he wrapped it in a cleane linnen clothe, and layde it in his newe tounbe, which he had hewen out, even in the rocke, and rolled a great stone to the dore of the Sepulchre, and departed. And there was Mary Magdalene, & the other Mary sittinge ouer agaynst the Sepulchre. The nexte daye that foloweth the daye of preparinge, the hyghe Priestes and Phariseis came together vnto Pylate, sayinge: Sir, we remembre that this deceyuer sayde whyle he was yet alpye: After three dayes I will ryse agayn. Commaunde therfore that the Sepulchre be made sure vntyl the thyrde daye, lest hys disciples come and steale him awaye, and saye vnto the people, he is risen from the dead: and the last error shalbe worse then the first. Pylate sayde vnto them: ye haue a watche, goe your waye, make it as sure as ye can. So they wente & made the Sepulchre sure with the watche menne, and sealed the stone.

Easter


Easter daye.

At morning prayer, in stede of the Psalme,
O come let vs. &c. These Anthemes shalbe
songe or sayde.


hrist rysing agayne fro the dead, now dyeth not.
Death fro henceforth hath no power vpon him.
For in that he dyed, he died but once to put away
synne: but in that he lyueth, he lyueth vnto God. And so
lyke wyle, count your selues dead vnto sinne, but lyuing
vnto God in Christ Iesus our Lord.

hrist is rysen agayne the fyrste fruytes of them
that slepe: for seeing that by man came death, by
ma also cometh the resurreccio of the dead. For
as by Adam all men doe dye, so by Christ all men shalbe
restored to lyfe.

The Collecte.

lmighty God, whiche through thy onely be-
gottē sōne Iesus Christ, hast ouercome death,
and opened vnto vs the gate of euerlastinge
lyfe: we humblye beeseche thee, that as by thy
special grace preuēting vs, thou doest put in our mindes
good desyres: so by thy continuall helpe, we may bringe
the same to good effect, through Iesus Christ our Lord:
who lyueth and reygneeth. &c.

The Epistle.

f ye be rysen agayne with Christ, seke those
things which are aboue, where Christ syt-
teth on the right hand of God. Set your af-
fection on heauēly thinges, & not on earthly
thinges. For ye are dead, & your life is hid with Christ in
God.

Collo.iii

Easter daye.

God. whensoever Christ (which is our lyfe) shal shewe himselfe, then shall ye also appeare wyth him in glorye. Mortifye therefore your earthy membres, fornicatio, vncleannesse, vnnatural lust, euill concupiscence, & couetousnes, which is worshipping of Idols: for which thinges sake, the wrathe of God vseth to come on the children of vnbelief, among whom ye walked somtyme when ye lyued in them.

The Gospell.

John, xx



he fyrst daye of the Sabbothes came Mary Magdalen early (whē it was yet darke) vnto the Sepulchre, and sawe the stone taken away from the graue. Thē she ranne & came to Simon Peter, & to the other disciple whō Iesus loued, and sayeth vnto them: they haue taken away the Lord oute of the graue, & we cannot tell where they haue layd him. Peter therfore went forth, and that other disciple, and came vnto the Sepulchre. They ran both together, & that other disciple dyd outrunne Peter, and came fyrst to the Sepulchre. And whē he had stooped downe, he sawe the linnen clothes lyinge, yet wente he not in. Then came Simon Peter folowing him, and went into the Sepulchre, & sawe the linnen clothes lye, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple which came fyrst to the Sepulchre, and he sawe and beleued. For as yet they knewe not the scripture that he shoulde ryse agayne from death. Then the disciples wente awaye agayne to theyr owne home.

Monday in Easter weke.

The Collecte.

Almighty



Almightie God, whiche throughe thy onely begotten sonne Iesus Chryſte, haſte overcome death, and opened vnto vs the gate of euerylaſting lyfe: we humbly beſeeche thee, that as by thy ſpeciall grace preventing vs, thou doeſt put in oure mindes good deſires: ſo by thy continual helpe, we may bryng theſame to good effect, through Ieſus Chriſt our Lord: who liueth and reigneth. &c.

The Epiſtle.



Feter opened hys mouth, and ſayd: of Acte. x.
a trueth I perceiue that there is no reſpecte of perſons with God: but in al people, he that feareth hym and worketh ryghteouſnes, is accepted with hym. Ye knowe the preachynge that God ſent vnto the children of Iſraell, preachynge peace by Ieſus Chriſte whiche is Lord over all thynges: whiche preachynge was publiſhed throughout al Jewry (and began in Galile, after the Baptiſme which Iohn preached) how god annointed Ieſus of Nazareth with the holy goſpe, and with power. whiche Ieſus wente aboute doying good, and healing all that were oppreſſed of the deuill, for god was with hym. And we are witneſſes of all thynges whiche he did in the lande of the Jewes, and at Ieruſalem, whom they ſlewe and hanged on tree. Him god reiſed vp the third daye and ſhewed hym openly, not to al the people, but to vs witneſſes (choſen before of god for theſame intente) whiche did eate and drynke with him after he aroſe from death. And he commaunded vs to preach vnto the people, & to teſtifie that it is he whiche was ordayned of God to be the iudge of the quicke and the dead. To hym geue al the prophetes witneſſe, that through hys name, whoſoener belongeth in him, ſhall receiue remiſſion of ſynnes.

Mondaye in Easter VVeke,
The Gospell.

Lu. xxiii



Behold, two of the disciples went that same daye to a towne called Emaus, which was from Ierusalem about. lx. furlonges: and they talked together of all the thynges that had happened. And it chaunced while they commo-
ned together and reasoned, Iesus him-
selfe drewe nere, and wente with them. But they eyes were holden that they shoulde not knowe hym. And he sayed vnto them: what maner of communications are these that ye haue one to an other as ye walke, and are sad: And the one of them (whose name was Cleophas) aunswered, and said vnto hym: art thou only a straun-
ger in Ierusalem, and haste not knowen the thynges whiche haue chaunced there in these dayes: he sayd vn-
to them: what thynges? And they said vnto him: of Je-
sus of Nazareth, which was a Prophet, mightie in dede and worde before God and al the people: & how the hie
priestes and our rulers delyuered him to be condemned to death, and haue crucified him. But we trusted that it had been he, which shoulde haue redeemed Israel. And
as touchyng all these thynges, to day is euen the thyrde day that they were done. Yea, and certayne weomen al-
so of our company made vs astonied, which came early vnto the Sepulchre and found not his body: and came, saying that they had seen a vision of Aungels, whiche sayed that he was alyue. And certayne of them which were with vs, went to the Sepulchre, and founde it euen so as the weomen had said, but him they sawe not. And he said vnto them: O fooles and slow of hearte to beleue al that the Prophetes haue spokē. Dought not Chryst to haue suffered these thinges, and to enter into his glory? And he began at Moses & all the Prophetes, and inter-
preted vnto thē in al Scriptures which were writtē of hym. And they drew nie vnto a town, which they went
vnto.

Tuesdays in Easter VVeeke.

vnto. And he made as though he would haue gone further. And they constrained him, saying: Abide with vs, for it draweth towardes nighte, & the daye is farre passed. And he went in to tary with them. And it came to passe as he sate at meate with them, he tooke bread and blessed it, and brake, and gaue to them. And they: iyes wer opened, and they knew him, and he vanished out of thei: sight. And they sayd betwene themselues: did not our heartes burne within vs whyle he talked with vs by the way, and opened to vs the Scriptures: And thei rose vp thesame houre and returned to Jerusalem, and found the eleuen gathered together, and them that were with them, saying: the lord is risen in dede, and hath appeared to Simō. And thei told what thinges wer done in the way, & how thei knew him in breakyng of bread.

Tuesday in Easter weke,

The Collecte.

A mightie father, whiche haste geuen thy onely sonne to dye for our sinnes, and to ryse agayne for our iustificacion: Graunt vs so to put away the leuen of malice and wickednes, that we may alway serue thee in purenes of lyuing and trueth: through Iesus Christ our Lorde.

The Epistle.



Ye men and brethren, Children of the generation of Abraham, and whosoever among you feareth God: to you is thys worde of saluacion sent. For the inhabitants of Jerusalem and their rulers, because they knewe hym not, nor yet the voices of the prophetes, whiche Acte. xiii
h. ii. are

are read euery Sabbath day, thei haue fulfilled them in cōdemning him. And whē thei found no cause of death in him, yet desyred they Pilate to kyll him. And when they had fulfilled al that were writtē of him, they toke him down from the tree, & put hym in a Sepulchre. But God raised him againe from death the thyrd daye, and he was seen many daies of them which went with hym from Galile to Ierusalem, whiche are witnesses vnto the people. And we declare vnto you, howe that the promes (whiche was made vnto the fathers) God hath fulfilled vnto their childrē, (euē vnto vs) in that he raysed vp Iesus agayne. Euē as it is wrytten in the second psalme: thou art my sonne, this daye haue I begotten thee. As concernyng that he raised him vp from death, now nomore to returne to corrupcion, he sayed on this wise. The holy promises made to Dauid, wyl I geue faithfully vnto you. wherfore he sayeth also in another place: Thou shalt not suffre thine holy to see corrupcyon. For Dauid (after that he had in his tyme fulfilled the wil of god) fel on slepe, and was laid vnto hys fathers, and saw corrupcyon. But he whom god raised again, saw no corrupcion. Be it knowen vnto you therfore (ye men & brethzen) that through this man is preached vnto you forguenes of synnes, and that by him al that beleue are iustified from all thynges, from whiche ye could not be iustified by the lawe of Moses. Beware therfore, lest that fall on you whiche is spoken of in the prophetes: behold ye despisers, and wonder, and perishe ye: for I doe a worke in your dayes, whiche ye shall not beleue though a man declare it vnto you.

The Gospell.

Lu, xxiiii



Iesus stode in the middes of his disciples, and saied vnto them: peace be vnto you: It is I feare not. But they were abashed and afrayed, and supposed that they hadde seen a spirite. And he sayed vnto them: why

why are ye troubled, & why doe thoughtes arise in your heartes: Beholde my handes and my feete, that it is euen I my selfe. Handle me and see: for a spirite hath no fleshe and bones, as ye see me haue. And when he had thus spoken, he shewed them hys handes and hys feete. And whyle they yet beleued not for ioye, and wondred, he sayed vnto them: haue ye here any meate: And they offered hym a piece of a broyled fylshe, and of an honye combe. And he toke it, and did eate before them. And he sayed vnto them: these are the wordes whiche I spake vnto you, while I was yet with you: That all muste nedes be fulfilled, which were writtē of me in the law of Moses, and in the prophetes, and in the Psalmes. The opened he their wittes, that they might vnderstand the scriptures, and said vnto them. Thus it is written, and thus it behoued Christ to suffer, and to rise againe from death the third day, and that repentaunce and remissio of synnes, should be preached in his name among al nations, and must begin at Ierusalem. And ye are wytnesses of these thynges.

The first Sundaye after Easter.

The Collecte.

Almightie God, &c. As at the Communion on Easter daye.

The Epistle.



That is borne of God, ouercummeth the worlde: And this is the victorie that ouercummeth the worlde, euen oure fayth. who is he that ouercummeth the worlde, but he that beleueth that Iesus is the sonne of god: i. Iohn. v.

This Iesus Christe is he that came by water & bloud,
h. iii. not

The first Sundaye after Easter.

not by water onely, but by water & bloud. And it is the spirite that beareth witnes, because the spirite is trueth. For there are thre which beare recorde in heauē: the father, the word, and the holy gost, and these thre are one. And there are thre which beare recorde in earth: the spirite, and water, and bloud: and these thre are one. If we receiue the witnesse of menne, the witnesse of God is greater. For this is the witnesse of god that is greater, which he testified of hys sonne. He that beleueth on the sonne of god, hath the witnesse in himselfe. He that beleeueth not god, hath made him a lier, because he beleueth not the recorde that god gaue of hys sonne. And this is the recorde, how that god hath geuen vnto vs eternall lyfe, and thys lyfe is in his sonne. He that hath the sōne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

The Gospell.

John. xx.



Thesame daye at nyght, whiche was the fyrst daye of the Sabbothes, when the doores wer shut (where the disciples wer assembled together, for feare of the Jewes) came Iesus and stode in the middes, and sayd vnto them: Peace bee vnto you. And when he had so sayd, he shewed vnto them his handes and his side. Then were the disciples glad when they sawe the lord. Then sayd Iesus to them agayn: Peace be vnto you. As my father sent me, euen so sende I you also. And when he had sayd these wordes, he breathed on them, and said vnto them: receiue ye the holy gost. Whoso euers synnes ye remitte, they are remitted vnto them. And whoso euers synnes ye retayne, they are retayned.

The second Sunday
after Easter.

The

The seconde Sundaye.

The Collecte.



Almightie God, whiche haste geuen thy holy
sorme to be vnto vs, both a sacrifice for synne,
and also an example of godly life: Geue vs the
grace that we may alwayes moste thankfully
receiue that his inestimable benefite, and also dayly in-
denoure our selues to folowe the blessed steppes of hys
most holy lyfe.

The Epistle.



This is thanke worthy, yf a man for conscy-^{i. Peter. ii.}
ence toward God, endure grieve, and suffre
wrong vnderfuerd. For what prayse is it, if
when ye be buffeted for your faulces, ye take
it patiently: But and if when ye doe well,
ye suffre wronge and take it patientllye, then is there
thanke with God. For hereunto verely were ye called:
For Christ also suffered for vs, leauing vs an ensaun-
ple that ye shoulde folowe hys steppes, whiche dyd no
synne, neyther was there guile founde in hys mouth:
whiche when he was reuiled, reuiled not agayne: when
he suffered, he threathned not: but committed the ven-
geaunce to him that iudgeth righteously, which his own
selfe bare oure synnes in hys bodye on the tree, that we
being deliuered from synne, shoulde liue vnto righteous-
nesse. By whose stripes ye were healed. For ye were as
shepe going astraye, but are now turned vnto the shepe-
heard, and bisshop of your soules.

The Gospell.



Christ said to his disciples: I am the good ^{John. x.}
shepeheard: a good shepeheard geueth his
life for the shepe. An hyred seruaunt, and
he whiche is not the shepeheard (neyther
the shepe are hys owne) seeth the wolfe
coming, and leaueth the shepe and fleeth,

h. iiii. and

The third Sundaye.

and the wolf catcheth and skattereth the shepe. The hired seruaunt fleeth, because he is an hired seruaunte, and careth not for the shepe. I am the good shepheard, and know my shepe, and am known of mine. As my father knoweth me, euen so knowe I also my father. And I geue my life for the shepe: and other shepe I haue, which are not of this folde: Them also must I bryng, and they shal heare my voyce, and there shalbe one folde, and one shepheard.

The third Sundaye,

The Collect.

Al mightie god, which shewest to al men that be in erreure the lyght of thy trueth, to the entent that they may returne into the waye of righteousness: Graunt vnto all them that bee admitted into the felowship of Christies religiō, that they may exchew those thynges that bee contrarpe to theyr professyon, and folowe al such thynges as be agreable to thesame: throughe oure Lorde Iesus Chryste.

The Epistle.

¶ Peter. ii.

Dearely beloued, I beseeche you as straungers and pilgremes, abstaine frō fleshly lustes whiche righte agaynst the soule: and see that ye haue honest conuersacion among the Gentiles, that wheras they backbite you as euil doers, they may see your good workes, & praisse god in the day of visitacion. Submitte your selues therfore to every man for the Lordes sake, whether it be vnto the kyng as vnto the chiefe head: either vnto rulers, as vnto them that are sent of hym for the punishment of euil doers, but for the laude of them that

The third Sundaye.

that doe well. For so is the will of God, that with well doing, ye may stop the mouthes of foolishhe & ignorant mē: as free, and not as hauing the libertie for a cloke of maliciouseſnes, but euen as the ſeruauntes of God. Honour all men, loue brotherly fellowſhippe, feare God, honour the kyng.

The Goſpell.



Jesus ſayed to his diſciples: After a ^{John, xvi,} while ye ſhall not ſee me, and againe after a while ye ſhall ſee me: for I goe to the father. Then ſayd ſome of his diſciples betwene themſelues: what is this that he ſayeth vnto vs: after a while ye ſhall not ſee me, and agayn after a while ye ſhall ſee me, and that I goe to the father: They ſaid therfore: what is this that he ſaith: after a while: we cannot tel what he ſayeth. Jesus perceyued that they would aſke hym, and ſaid vnto them: ye enquire of this betwene your ſelues, becauſe I ſayd: after a while ye ſhall not ſee me, and againe after a while ye ſhall ſee me. Merely, verely, I ſaye vnto you: ye ſhall wepe and lament, but contrarywyſe, the worlde ſhall reioyce. Ye ſhall ſorowe, but your ſorowe ſhall be turned to ioye. A woman whē ſhe trauaileth hath ſorow, becauſe her houre is come. But aſſone as ſhe is deliuered of the childe, ſhe remembreth no more the anguiſhe, for ioye that a man is borne into the worlde. And ye now therfore haue ſorowe: but I will ſee you agayne, and youre heartes ſhall reioyce, and your ioye ſhall no man take from you.

The fourth Sundaye.

The Collette.

Almightie

The fourth Sunday after Easter.

Almightie God, which doest make the mindes of al faithfull mē to be of one wil: Graunt vnto thy people, that thei may loue the thing which thou commaundeste, and desyre that whiche thou doest promesse: that emong the sondry and manifolde chaunges of the worlde, our heartes maye surely there bee fixed, wheras true ioyes are to be founde: Throughe Chryste oure Lorde.

The Epistle.

James. i.

Every good gyft, and euery perfecte gift, is from aboue, and cometh downe from the father of lightes, with whom is no varyablenes, neither shadow of chaunge. Of his own wil begate he vs with the worde of trueth, that we should be the fyrst frutes of hys creatures. wherfore (dere brethren) let every mā be swifte to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that which is righteous before God. wherfore laye aparte all fylthynesse, and superfluitie of maliciousnes, and receiue with mekenes the worde that is graffed in you, which is hable to saue your soules.

The Gospell.

John. xvi.

Iesus sayd vnto his disciples: now I goe my way to him that sent me, and none of you asketh me whither I goe. But because I haue said such thinges vnto you, youre heartes are full of sorowe. Neuerthelesse, I tell you the trueth: it is expedient for you that I goe away. For if I goe not away, that cōforter wil not come vnto you. But if I depart, I wyl sende hym vnto you. And when he is come, he wyl rebuke

The fifth Sunday.

buke the worlde of synne, and of ryghteousnesse, and of iudgement. Of sinne, because they beleue not on me: Of righteousnesse, because I goe to my father, and ye shall see me no more: Of iudgement, because the prince of this world is iudged already. I haue yet many thynges to say vnto you, but ye cannot beare them awaye nowe: howbeit whē he is come (which is the spirite of trueth) he wyll leade you into al trueth. he shall not speake of himself, but whatsoeuer he shall heare, & shall he speake: and he wil shewe you thynges to come. he shall glorifie me, for he shall receyue of myne, & shall shewe vnto you. Al thinges that the father hath, are mine: therfore sayd I vnto you, that he shall take of mine, & shewe vnto you.

The fifth Sunday.

The Collect.



Orde, from whome all good thynges doe come: graunte vs thy humble seruauntes, that by thy holy inspiration we maye thynke those thinges that be good, and by thy merciful guidyng may perfourme thesame: through our Lorde Iesus Christe.

The Epistle.



See that ye be doers of the woord, and not hearers only, deceiuing your own selues. James. i. For if any man heare the worde, and declareth not thesame by his woorkes, he is like vnto a man beholdyng hys bodely face in a glasse. For assoone as he hath looked on himselfe, he goeth his waye, and forgetteth immediately what his fashon was. But whoso loketh in the perfect lawe of libertie, & continueth therein (yf he bee not a forgeatful hearer, but a doer of the worke) thesame shall be

The fifth Sunday.

Shalbe happy in his dede. If any man emonge you seme to be deuoute, and refraineth not hys tonge, but decey- ueth his owne hearte, this mans deuocion is in vaine. Pure deuocion, & vndefiled before god the father, is this: to viset the fatherles and widowes in theyr aduersitie, and to kepe hymselfe vnspotted of the world.

The Gospell.

Iohn, xvi.



Verely, verely, I saye vnto you: whatsoe- uer ye aske the father in my name, he wil geue it you. Hitherto haue ye asked no- thyng in my name. Aske and ye shall re- ceue, that youre ioye may be full. These thynges haue I spoken vnto you by pro- uerbes. The time wil come, whē I shal no more speake vnto you by prouerbes: but I shal shewe you playnly from my father. At that daye shall ye aske in my name: And I saye not vnto you that I wyll speake vnto my father for you: For the father hymselfe loueth you, be- cause ye haue loued me, and haue beleued that I came out from God. I wente oute from the father, and came into the worlde. Againe, I leaue the worlde, and goe to the father. His disciples sayed vnto him: Loe, now thou talkest plainly, and speakest no prouerbe. Nowe are we sure that thou knowest all thynges, and nedeste not that any man should aske thee any questiō: therfore be- leue we, that thou camest from God. Iesus aunswered them: now ye doe beleue. Behold, the houre draweth nie, and is already come, that ye shalbe scattered euery mā to hys own, and shal leaue me alone. And yet am I not alone: for the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace, for in the world shal ye haue tribulacion: but be of good chere, I haue ouercome the worlde.

The Ascencion daye,

The Collect.

Grante

The Ascencion daye.

CRaunt we beseeche thee almightie god, that lyke
as we doe beleue thy onely begotten sonne oure
lorde to haue ascended into the heauens: so we
maye also in heart and minde thither ascende, and with
hym continually dwell.

The Epistle.

In the former treatise (deare Theo-
philus) we haue spoken of al that Je-
sus began to doe and teache, until the Acte. 1.
day in which he was taken vp, after
that he through the holy goste, had ge-
uen commaundementes vnto the A-
postles, whom he had chose, to whom
also he shewed himselfe aliue after his passio (and that
by many tokens) appearing vnto them fortie daies, and
speakyng of the kyngdome of God, and gathered them
together, and commaunded them that they should not
depart from Ierusalem, but to waite for the promes of
the father, wherof (sayeth he) ye haue heard of me. For
John truly baptised with water: but ye shalbe baptised
with the holy ghoſte, after these fewe dayes. when they
therfore were come together, they asked of hym, saying:
Lorde, wylte thou at this time restore agayne the king-
dome of Israel: And he said vnto them: it is not for you
to know the times or the seasons which the father hath
put in his own power. But ye shal receiue power after
the holy gost is come vpon you. And ye shalbe witnesses
vnto me, not onely in Ierusalem, but also in al Jewrye,
and in all Samaria, and euen vnto the worldes ende.
And when he had spoken these thynges, while they bee-
helde, he was taken vp on hie, and a cloude receyued
hym vp out of theyr syghte. And whyle they looked sted-
fastlye vp towarde heauen as he wente, beholde, two
menne stode by them in whyte apparell, whiche also
sayed: ye menne of Galile, why stande ye gasyng vpon
into

The Ascencion daye.

into heauen: This same Iesus which is taken vp from you into heauen, shall so come, euen as ye haue seen hym goe into heauen.

The Gospell.

Mar. xvi.



Iesus appeared vnto the eleuē as they sate at meate: & cast in theyr teeth their vnbelefe, and hardnesse of hearte, because thei beleued not the whiche had seen that he was rysen agayne from the dead: and he sayd vnto them: Goe ye into al the world, & preache the gospell to all creatures: he that beleueth and is baptyfed, shall be saued. But he that beleueth not, shall be damned: And these tokens shall folowe them that beleue. In my name they shall caste oute devils, they shall speake with newe tongues, they shall dryue away serpentes. And if they drynke any deadly thyng, it shall not hurte them. They shall lay their handes on the sicke, and they shall recouer. So then when the lord had spoken vnto them, he was receiued into heauen, and is on the ryght hande of God. And thei went forth, and preached euery where: The Lorde woorkyng with them, and confirmyng the worde with miracles folowyng.

The Sundaye after
the Ascencion daye.

The Collect.



God, the kynge of glorie, whiche haste exalted thyne onely sonne Iesus Chryste, with greate triumphe vnto thy kyngdome in heauen: we beseeche thee leaue vs not comfortles, but send to vs thine holy goste to comforte vs, and exalte vs vnto the same place, whither our Sauoure Chryste is gone beefore: who

The sundaye after the Ascencion daye.
who lyueth and reygneth. &c.

The Epistle.



The ende of al thynges is at hand: ^{1.Pete.iii}
be ye therefore sobze, and watche
vnto praier. But aboue al thiges
haue feruente loue among youre
selves: for loue shal couer the mul-
titude of sinnes. Be ye herberous
one to an other withoute grud-
geing. As euery man hath recea-
ued the gifte, euen so minister the
same one to an other, as good ministers of the manifold
graces of God. If any manne speake, lette him talke as
the wordes of God. If any man minister, let hym doe it
as of the habilitie whiche God ministreth to hym: that
God in all thynges maye bee glorysfied through Iesus
Christ: to whom be praise and dominion for euer and e-
uer. Amen.

The Gospell.



When the counforter is come whom I ^{Iohn.xv.}
wyl sende vnto you from the father (e-
uen the spirite of trneth, whiche proce-
deth of the father) he shal testifie of me.
And ye shall beare witnesse also, bee-
cause ye haue been with me from the
beginning. These thynges haue I said
vnto you, because ye shoulde not be offended. They shal
excommunicate you: yea, the tyme shal come, that who-
soeuer killeth you, wyl thinke that he doth God seruyce.
And suche thynges wyl they doe vnto you, because they
haue not knowen the father, neyther yet me. But these
thynges I haue tolde you, that whan the time is come,
ye maye remembre then that I tolde you.

The

Whitsunday,

The Collecte.

GOD, which as vpon thys day hast taught the heartes of thy faythfull people, by the sending to them the lyghte of thy holy spirite: Graunte vs by the same spirite to haue a righte iudgement in all thynges, and euermore to reioyce in his holy comfort, through the merites of Christ Iesu oure Sauiour: who lyueth and reygneith with thee in the vnitie of thesame spirite, one God world without ende.

The Epistle.

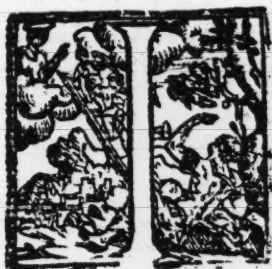
Acte.ii.

When the fiftie dales were come to an ende, they were al with one accorde together in one place. And sodenly there came a soude from heauen, as it had been the comming of a mightie wynde, and it filled all the house where they sate. And there appeared vnto them, clouen tongues, lyke as they had been of fyre, & it sate vpon eche one of them: and they were al filled with the holy goste, and began to speake with other tongues, euen as thesame spirite gaue them vtteraunce. Then were dwelling at Jerusalem Jewes, deuoute me, out of euery nacion of them that are vnder heauen. whē this was noised about, the multitude came together & were astonied, because that euery mā heard them speake with his owne language. They wondred all and merueiled, sayinge amonge themselves: beholde, are not all these, whiche speake, of Galile? And howe heare we euery man hys own tongue wherein we were borne: Parthians, and Medes, and Elamites, and the inhabiteurs of Mesopotamia, and of Jewrye, and of Capadocia, of Pontus and Asia, Phrygia and Pamphilia, of Egypte and

and of the parties of Libia, which is beside Syren, and
straungers of Rome, Jewes & Proselytes, Grekes and
Arrabians, we haue hearde them speake in oure owne
tongues the great workes of God.

The Gospell.

Ioh. xiiii.



Iesus sayde vnto his Disciples: Yf ye
loue me keepe my comaundementes, &
I wyl praye the father, & he shall geue
you another comforter, that he may a-
byde with you for euer: eue the spyrite
of trueth, whom the worlde cannot re-
ceiue, because the worlde seeth him not,
nether knoweth him. But ye know him: for he dwelleth
with you, and shall be in you. I wyll not leaue you com-
fortles, but wyll come to you. Yet a little whyle and the
worlde seeth me no more: but ye see me. For I liue, and ye
shall lyue. That daye shall ye know that I am in my fa-
ther, and you in me, & I in you. He that hath my comaun-
dementes and kepeth the, the same is he that loueth me.
And he that loueth me, shall be loued of my father, and I
wyl loue him, and wyl shewe myne own selfe vnto him.
Judas sayeth vnto him (not Judas Iscariot:) Lorde,
what is done that thou wilt shewe thy self vnto vs, and
not vnto the worlde: Iesus answered, and sayde vnto
them: yf a man loue me, he wyll kepe my sayinges, & my
father wyl loue him: and we wil come vnto him, & dwel
with him. He that loueth me not, kepeth not my say-
inges. And the word which ye heare, is not mine, but the
fathers which sent me. These thinges haue I spokē vn-
to you, beyng yet presente with you. But the comforter
which is the holy ghost whō my father wyl sende in my
name, he shall teache you al thinges, & bringe al thinges
to your remembraunce whatsoeuer I haue said vnto you.
Peace I leaue with you: my peace I geue vnto you. Not
as the worlde geueth, geue I vnto you. Lette not youre
heartes be greued, neyther feare. Ye haue hearde how I

I. i.

sayde

Mondaye in whitson weeke.

sayd vnto you: I goe, and come agayne vnto you. Vt ye loued me, ye would verely reioyce, because I sayd, I goe vnto the father. For the father is greater then I. And now we haue I shewed you before it come, that when it is come to passe, ye might beleue. Hereafter wil I not talke manye wordes vnto you. For the Prince of this worlde commeth, and hath naughte in me. But that the worlde maye knowe that I loue the father. And as the father gaue me commaundement, euen so do I.

Monday in whitson weeke.

The Collecte.

God which. &c. (As vpon Whitsundaye.)

The Epistle.

Actes. x.



Then Peter opened his mouth and sayde: of a trueth I perceyue that there is no respecte of persones with God: but in all people, he that feareth hym, and worketh ryghteousnes, is accepted with him. Ye knowe the preachinge that God sente vnto the children of Israel, preachinge peace by Iesus Christe, whiche is Lorde ouer all thinges: whiche preachinge was published throughout all Iewrye (and beganne in Galile after the baptisme whiche John preached) howe God annoynted Iesus of Nazareth with the holy ghoſte, and with power, which Iesus went aboute, doyng good, and healinge all that were oppressed of the deuyl. For God was with hym. And we are witnesses of all thinges whiche he dyd in the land of the Jewes, and at Ierusalē, whom they slew and hanged on a tree: Him God rayſed vp the thyrde daye

daye, and shewed him openlye, not to all the people, but vnto vs witnesse (chosen before of God for the same intent) which vvd eate and drinke with him after he arose from death. And he commaunded vs to preache vnto the people, and to testifye that it is he, which was ordeined of God to bee the iudge of quicke and dead. To him geue al the Prophetes witnesse, that through his name whosoever beleueth in him, shall receyue remission of synnes. Whyle Peter yet spake these wordes, the holye ghost fell on all them whiche heard the preaching. And they of the circumcision which beleued, were astonied, as many as came with Peter, because that on the Gētiles also was shedde out the gift of the holy ghost. For they heard them speake with tongues, and magnifie GOD. Then answered Peter: can any mā forbyd water that these shoulde not be baptysed whiche haue receyued the holy ghost as well as we: And he commaūded them to be baptysed in the name of the Lord. Then prayed they him to tarie a fewe dayes.

The Gospell.



SO GOD loued the worlde, that he gaue his only begotten sonne, that whosoever beleueth in him, should not perishe, but haue everlastinge lyfe. For GOD sente not his sonne into the worlde to cōdemne the world, but that the world through him mighte be saued. But he that beleueth on him is not condemned. But he that beleueth not, is condemned alreadye, because he hathe not beleued in the name of the onely begotten sonne of God. And this is the condemnation: that lighte is come into the world, and men loued darkenes more then light, because theyr dedes were euill. For euery one that euill doeth, hateth the lyght, neyther commeth to the lyghte, lest his dedes should be reprobued. But he that doeth the
Iohn. iii.

A.ii.

trueth,

Tuesdave after whitsonday.

trueth, cometh to the light that his dedes maye be known, how that they are wrought in God.

The tuesday after whitsondaye.

The Collecte.

God which, &c. (As vpon Whitsondaye.)

The Epistle.

Acte. viii



hen the Apostles which were at Ierusalem hearde saye, that Samaria had receyued the word of God, they sent vnto them Peter & John. whiche when they were come downe, prayed for them that they mighte receyue the holy ghost. For as yet he was come on none of them, but they were baptysed onely in the name of Christ Iesu. Then layde they their handes on them, and they receyued the holy ghoste.

The Gospell.

Iohn. x



erelye, verelye, I saye vnto you: he that entreth not in by the doze into the shepe folde, but climeth by some other waye, thesame is a thefe and a murtherer. But he that entereth in by the dooze, is the shephearde of the shepe: To hym the porter openeth, & the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them oute. And when he hath sent forth his owne shepe, he goeth before them & the shepe folowe him: for they knowe his voyce. A straunger wyll they not folowe, but wyll flee from hym: for they knowe not the voyce of straungers.

This

Tuesdays after whitsondays.

This Prophet he spake Iesus vnto the, but they vnder-
stode not what thinges they were which he spake vnto
them. The sayd Iesus vnto them agayne: Verely, verely,
I saye vnto you: I am the doore of the shepe. All (euē
as many as came before me) are theues & murtherers,
but the shepe dyd not heare the. I am the doore, by me yf
any entre in, he shalbe safe, & shal go in & out, and fynde
pasture. A thefe cometh not but for to steale, kyl, and de-
stroye. I am come that they mighte haue lyfe, and that
they might haue it more aboundantly.

Trinitie Sundaye,

The Collecte.



Almightie & euerlasting god, which hast geuen
vnto vs thy seruauntes grace by the cōcession
of a true saythe to acknowledge the glorye of
the eternal Trinitie, & in the power of the by-
uine Maiesie to worship the vnitie: we beseeche thee that
through the stedfastnes of this sayth, we may euermore
be defended from all aduersitie, which lyueste and reyg-
nest one God, worlde without ende. Amen.

The Epistle.



After this I looked, and behold, a
doore was opē in heauē, & the fyrst Apoc. iiii
voyce which I hearde, was as it
were of a trompet, talkinge with
me, which sayd: come vp hyther, &
I wyll shewe thee thinges which
must bee fulfilled hereafter. And
immediatly I was in the spirite:
And behold, a seat was set in hea-
uen, & one sate on the seate. And he that sate was to loue
I.iii. vpon

bpon, lyke vnto a Jasper stone, & a Sardine stone. And there was a rayne bowe about the seat, in sight like vnto an Emerauld. And about the seat were. xliiii. seates. And vpon the seates. xliiii. elders syttinge, clothed in white raymēt, & had on theyr heades crownes of golde. And out of the seate proceded lightnings, and thunders, & voyces: & there were seuen lampes of fyre burning before the seate, which are the seuen spirites of God. And before the seate there was a sea of glasse lyke vnto Christall, & in the middes of the seate, & round about the seate, were foure beastes full of eyes before and behinde. And the first beast was like a Lion: & the second beast like a Calfe: & the third beast had a face as a man: & the fourth beast was lyke a flyinge Eagle. And the foure beastes had eche of them sixe winges aboute him, & they were full of eyes within. And they dyd not rest day neyther night, saying: Holy, holy, holy, Lorde God almighty, which was, & is, & is to come. And whē those beastes gaue glorie & honour, and thanks to him that sate on the seate (whiche lyueth for euer and euer) the. xliiii. elders fell downe beefore him that sate on the throne, and worshypped him that lyueth for euer, & cast theyr crownes before the throne, sayinge: thou art worthy, O lord (our god) to receyue glory & honour, and power: for thou hast created al thinges, and for thy willes sake they are, and were created.

The Gospell.

Iohn.iii.



Here was a manne of the Phari-
seis named Nichodemus, a ruler
of the Jewes. The same came to
Jesus by nyghte, and sayde vnto
him: Rabbi, we knowe that thou
arte a teacher come from GOD:
for no man could doe suche mira-
cles as thou doeste, excepte God
were with him. Jesus answered,
and

Trinitie Sundaye.

and sayd vnto him: *Trerely, verely, I saye vnto thee: except a man be borne from aboue, he cannot see the kingdom of God.* Richodemus said vnto him: *how can a mā be borne when he is olde: can he entre into his mothers wombe & be borne agayne?* Jesus aunswered: *verely, verely, I saye vnto thee, except a man be borne of water, & of the spirite, he cannot entre into the kingdom of God. That whiche is borne of the fleshe, is fleshe: And that whiche is borne of the spirite, is spirite.* Meruayle not thou that I sayde to thee, *ye must be borne from aboue.* The wynd bloweth where it lusteth, & thou hearest the sound thereof, but thou canste not tell whence it cometh nor whether he goeth: So is euery one that is borne of the spirite. Richodemus aunswered, and said vnto him: *howe can these thinges be?* Jesus aunswered, and sayd vnto him: *art thou a maister in Israel, and knowest not these thinges: Trerely, verely, I say vnto thee: we speake that we know, and testifye that we haue seen, and ye receyue not oure witnesse.* Yf I haue tolde you earthlye thinges, and ye beleue not: howe shall ye beleue yf I tell you of heauenlye thinges: And no man ascendeth vp to heaue, but he that came downe fro heauen, euē the sonne of man which is in heaue. And as Moles lift vp the serpent in the wildernes, euen so must the sonne of man be lift vp: that whosoever beleueth in him, perishe not, but haue euerlastinge lyfe.

¶ The first Sunday after

Trinitie Sundaye.

¶ The Collecte.



God the strength of all them that truste in thee, mercyfull ye accepte oure prayers: And because the weakenesse of our mortall nature can do no good thinge withoute thee: graunt vs the helpe

J. iiii.

of

The fyrst Sundaye.

of thy grace, that in keping of thy commaundementes,
we may please thee both in wyll and dede: through Je-
sus Christ our Lorde.

The Epistle.

i. Ioh. iiii

Dearely beloved, let vs loue one another:
for loue commeth of God. And euery one
that loueth, is borne of God, & knoweth
God. He that loueth not, knoweth not
God: for God is loue. In thys appeareth
the loue of God to vs warde, because that
God sent his onely begotten sonne into the world, that
we might liue through him. Herein is loue, not that we
loued god, but that he loued vs, and sent his sonne to be
the agrement for our sinnes. Dearely beloved, if God so
loued vs, we ought also one to loue another. No man
hath seen God at anye tyme. Yf we loue one another,
God dwelleth in vs, and his loue is perfect in vs. Herby
knowe we that we dwell in him and he in vs, because he
hath geuen vs of his spirite. And we haue seen, and doe
testifye that the father sent the sonne to be the sauour of
the world: whosoever confesseth that Jesus is the sonne
of God, in him dwelleth God, and he in God. And we
haue knowe and beleued the loue that God hath to vs.
God is loue, & he that dwelleth in loue, dwelleth in God,
and God in him. Herein is the loue perfecte in vs, that
we should trust in the daye of iudgement. For as he is,
euen so are we in this worlde. There is no feare in loue,
but perfecte loue casteth oute feare: for feare hath payne-
fulness. He that feareth, is not persyte in loue. we loue
him, for he loued vs first. Yf a man say: I loue God, & yet
hate his brother, he is a lyer. For howe can he that lo-
ueth not his brother whom he hath seen, loue God who
he hath not seen? And this commaundemente haue we
of him: that he whiche loueth God, should loue his bro-
ther also.

The



Here was a certayne riche man, which Luke. xxi
was clothed in purple and fyne whyte,
and fared deliciouſlye euery daye : And
there was a certayn begger, named La-
zarus, whiche laye at his gate full of
ſores, deſiringe to be reſreſhed with the
crummies which fel fro the ryche mans

boarde, & no man gaue vnto him. The dogges came alſo
and licked his ſores. And it fortunēd, that the begger
died, and was carryed by the Aungels into Abrahams
boſome. The ryche mā alſo died and was buried: And
beeyng in hell in tormentes, he lyfte vp his eyes & ſawe
Abraham a farre of, and Lazarus in his boſome, and he
cryed & ſayd: father Abraham haue mercy on me, & ſend
Lazarus, that he maye dyppe the tippe of his finger in
water and coole my tonge, for I am tormented in thys
flame. But Abraham ſayd: Sōne, remembre that thou in
thy lyfe tyme receyuedſt thy pleaſure, and contrarywyſe
Lazarus receiued payne: But now he is comforted and
thou arte puniſhed. Beyondē al this, beetwene vs and
you there is a great ſpace ſet, ſo that they which would
goe from hence to you cannot: neyther maye come from
thence to vs. Then he ſayde: I praye thee therefore fa-
ther, ſend him to my fathers houſe (for I haue fyue bre-
thren) for to warne them, leſte they come alſo into thys
place of tormente. Abraham ſayde vnto him : they haue
Moyſes and the Prophetes, let them heare them . And
he ſayd: nay father Abraham, but yf one come vnto thē
from the dead, they wyll repente. He ſayde vnto him:
yf they heare not Moyſes and the Prophetes, ney-
ther wyll they beleue, thoughē one roſe from death a-
gayne.

The

The second Sundaye.

The Collecte.



Dyd, make vs to haue a perpetuall feare & loue of thy holy name: for thou neuer faylest to helpe and gouerne them, whom thou doest brynge vp in thy stedfast loue: Graunt thys. &c.

The Epistle.

i. Iohn, iiii



Mervayle not my brethren, though the worlde hate you. we knowe that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother, abydeth in death. whosoever hateth hys brother, is a mansleare. And ye knowe that no mansleare hath eternal lyfe abydinge in him. Hereby perceyue we loue, because he gaue his lyfe for vs, and we oughte to geue oure lyues for the brethren. But who so hath this worldes good, and seeth his brother haue nede, & shutteth vp his compassion fro him, how dwelleth the loue of God in him? My babes, let vs not loue in word, nether in tonge: but in dede and in veritie. Hereby we knowe that we are of the veritie, and can quiet our heartes before him. For yf our hearte condemne vs, God is greater the our hearte, & knoweth al thinges. Derely beloued, yf oure hearte condemne vs not, then haue we truste to Godwarde: and whatsoeuer we aske, we receyue of him, because we kepe his comāndementes, and do those thinges which are pleasaunt in his sight. And this is his commaundement, that we beleue on the name of his sonne Iesus Christ, and loue one another as he gaue comāundemēt. And he that kepeth his commaundementes, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the spirite which he hath geuen vs.

The

The second Sundaye.
The Gospell.



A Certayne man ordeyned a great supper, & bad many, & sente his seruante at supper tyme, to saye to them that were bidden: come, for all thinges are now ready. And they al at once begā to make excuse. The firste sayde vnto him: I haue bought a farme, & I must nedes goe & see it, I pray thee haue me excused. And another sayd: I haue bought fiue yoke of Oxen, & I goe to proue them, I praye thee haue me excused. And another sayd: I haue married a wyfe, & therefore I cannot come. And the seruant returned & brought his mayster word agayne thereof. Then was the good man of the house displeased, & sayd to his seruant: goe oute quickly into the stretes and quarters of the citie, and bringe in hither the poore, & feble, and the halte, and blynde. And the seruant sayd: Lord, it is done as thou hast commaunded, and yet there is rowme. And the Lorde sayde vnto the seruant: goe out vnto the hye wayes and hedges, and compell them to come in, that my house may bee fylled. For I say vnto you, that none of these men which were bidden shall taste of my supper. Luk. xiii

The thyrde Sundaye.

The Collecte.



Dide, we beseeche thee mercifullye to heare vs, and vnto whome thou haste geuen an heartie desyre to praye: graunte that by thy mightye ayde we maye bee defended: throughe Iesus Christe oure Lorde.

The Epistle.

Submit

1. Petri. v.



Submit your selues every mā one to another: knit your selues together in lowelynes of mynd. For god resisteth the proud, and geueth grace to the hūble. Submitte youre selues therefore vnder the mightie hand of God, that he may exalt you whē the time is come. Cast al your care vpon him: for he careth for you. Be sobre, & watche: for your aduersary the deuyl, as a roaring Lyon, walketh about, seeking whom he may deuoure, whom resiste stedfast in the fayth: knowing that the same afflictions are appointed vnto your brethzen, that are in the world. But the God of al grace which hath called vs vnto his eternal glorie by Christe Jesu, shall his owne selfe (after that ye haue suffered a lyttle affliction) make you perfect, settle, strength, and stablishe you. To him be glory and dominion for euer and euer. Amen.

¶ The Gospell.

Luke. xy.



Hē resorted vnto him, al the Publicans & sinners for to heare him. And the Phariseis and Scribes murmured, sayinge: he receyueth sinners & eateth with them. But he putte foorth this parable vnto thē, sayinge: what mā amōge you hauinge an hundreth shepe (yf he lose one of them) doeth not leaue ninetie & nine in the wildernes, & goeth after that which is lost, vntyl he fynde it: And when he hath found it, he layeth it on his shoulders with ioye. And assoone as he cometh home, he calleth together his louers and neyghbours, sayinge vnto them: Reioyce with me, for I haue founde my shepe which was loste. I saye vnto you, that lyke wyse ioye shalbe in heauen ouer one synner that repenteth, more then ouer ninetie and nine iuste persons whiche nede no repentaunce. Cyther what woman ha-
uing

The fourth Sundaye.

ning ten grotes (yf she lose one) doth not light a candle & swepe the house, and seke diligently tyl she find it: And whē she hath found it, she calleth her louers & her neighbours together, sayinge: Reioyce with me, for I haue found the grote which I lost. Likewise, I say vnto you, shal there be ioye in the presence of the Angells of God, ouer one synner that repenteth.

The fourth Sundaye.

The Collecte.



COd, the protector of all that truste in thee, without whō nothing is strong, nothing is holy: encrease and multiplie vpon vs thy mercy, that thou being our ruler and gyde, we may so passe through thinges temporal, that we finally lose not the thynges eternal: graunt this heauenlye father, for Iesu Christes sake our Lorde.

The Epistle.



LSuppose that the afflictions of thys life, are not worthy of the glory which Rom. viii shall bee shewed vpon vs. For the feruente desyre of the creature abydeyth, looking when the sonnes of God shall appeare, beecause the creature is subdued to vanitie agaynst the will thereof, but for hys will whiche hath subdued the same in hope. For thesame creature shall be delyuered from the bondage of corrupcyon, into the glorious lybertie of the sonnes of God. For we knowe that euerye creature groweth with vs also, and trauayleth in payne, euen vnto this tyme: not onelye it, but we also whiche haue the fyrst frutes of the spirite, mourne in our selues also, and wayte for the adopcion (of the chyldren of God) euen

The fourth Sundaye.
euen the delyueraunce of oure bodies.

¶ The Gospell.

Luke. vi.



Eye mercyful as your father also is mercyfull. Judge not, & ye shal not be iudged: condemne not, & ye shal not be condemned. Forgeue & ye shalbe forgeuen. Geue & it shal be geuen vnto you, good measure and pressed downe, & shaken together, & running ouer, shal mē geue into your bolomes. For with the same measure that ye mete withall, shal other men mete to you agayne. And he put foorth a similitude vnto thē. Can the blind leade the blind: doe they not both fal into the ditch? The disciple is not aboue his maister: Euery man shalbe perfect euē as his maister is. why seest thou a mote in thy brothers eye, but cōsiderest not the beame that is in thine owne eye? Eyrher how canst thou say to thy brother: Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye: first thou ypocrite, cast out the beame oute of thine owne eye, then shalt thou see perfectly to pull oute the mote that is in thy brothers eye.

¶ The fyfth Sundaye.

¶ The Collecte.



Graunt Lord, we beseeche thee, that the course of this worlde may be so peaceably ordred by thy gouernaunce, that thy congregacion may ioyfully serue thee in all godly quietnes: throughe Iesus Christ our Lord.

The Epistle.

The fyfth Sundaye.



BE you all of one mynd, and of one heart, ^{1 petri. iii.} loue as brethren, be pietifull, be curteous, (meke) not rendring euyl for euyl, or rebuke for rebuke: but contrarywyle blesse, knowinge that ye are thereunto called, even that ye shoulde be heyres of the blessing. For he that doeth longe after life, and loueth to see good dayes: let him refrayne his tongue from euyl and his lippes that they speake no guyle. Let him ciche we euyl and doe good: let him seke peace, and ensue it. For the eyes of the Lord are ouer the righteous, & his cares are open vnto their prayers. Agayn, the face of the lord is ouer them that do euyl. Moreouer, who is he that wil harine you, yf ye folowe that whiche is good: yea, happye are ye yf anye trouble happen vnto you for ryghteousnes sake. Be not ye afrayde for any terrour of them, neyther bee ye troubled, but sanctifye the Lorde God in your heartes.

The Gospell.



IT came to passe, that (whē the people ^{Luke. vi.} preaced vpo him, to heare the worde of God) he stode by the lake of Genazareth, and saue two shippes stande by the lakes syde, but the fischermen were gone out of thē, & were wasching theyr nettes. And he entered into one of the shippes (which pertained to Simon) & prayed him that he would thrust oute a little from the lande. And he sate downe, & taught the people out of the ship. when he had left speaking, he sayd vnto Simon: launche out into the depe, & let slip your nettes to make a draught. And Simon answered, and sayd vnto him: Mayster, we haue laboured all nyghte, and haue taken nothinge. Neuerthelesse, at thy commaundemente I wyll looce foor the nette. And when he hadde thus done, they inclosed a greate

The sixth Sundaye.

a greate multitude of fylshes. But they nette brake, and they beckened to they felowes (whiche were in the other ship) that they should come & help them. And they came and fylled bothe shippes, that they sonke agayne. when Simon Peter sawe this, he fell downe at Iesus knees, sayinge: Lorde, goe from me, for I am a synnefull mā. For he was astonied and al that were with him, at the draught of fylshes which they had taken: & so was also James & John the sonnes of Zebede, whiche were parteners with Simon. And Iesus sayd vnto Simon: feare not, from henceforth thou shalt catche men. And they broughte the shippes to lande, and forsoke all and folowed him.

The syxth Sundaye.

The Collecte.



God which hast prepared to them that loue thee, such good thinges as passe all mans vndersta-
ding: Powre into our heartes such loue toward
thee, that we louing thee in al thinges, may ob-
tayne thy promises, which excede al that we can desire:
through Iesus Christ our Lorde.

The Epistle.

Roma. vi



Knowe ye not, that all we whiche are
baptised in Iesus Christ, are baptysed
to dye with him: we are buried then
with him by baptisme for to dye: that
lyke wyle as Christe was rayled from
death by the glorie of the father, euē so
we also shoulde walke in a newe lyfe.
For yf we be graft in death lyke vnto him, even so shall
we be partakers of the holy resurreccio: Knowing this,
that

The sixth Sundaye.

that your olde man is crucified with him also, that the body of synne myght vtterly bee destroyed, that henceforth we should not bee seruauntes vnto synne. For he that is dead, is iustified from synne. wherefore, yf we be dead with Christ, we beleue that we shall also liue with hym, knowyng that Christ being raised fro death, dieth no more. Death hath no more power ouer hym. For as touchyng that he dyed, he dyed concernyng synne once: And as touchyng that he liueth, he lyueth vnto God. Likewise consider ye also, that ye are dead as touchyng synne, but are alieue vnto god, through Iesus Christ our Lorde.

The Gospell:



Math. v.

Jesus sayde vnto his disciples: excepte youre righteousnesse excede the ryghteousnesse of the Scribes and Phariseis, ye can not entre into the kyngdome of heauen. Ye haue heard that it was said vnto them of olde tyme: Thou shalt not kyll: whosoever killeth, shalbee in daunger of iudgemēt. But I say vnto you: that whosoever is angry with his brother (vnadvisedly) shal be in daunger of iudgemente. And whosoever saye vnto hys brother, Racha: shalbe in danger of a counsel. But whosoever sayeth, thou foole: shal be in daunger of hell fyre. Therfore, if thou offrest thy gift at the altare, and there remembreth that thy brother hath oughte againste thee, leaue there thine offering before the altare, and goe thy way fyrst and be reconciled to thy brother, and thē come and offer thy gift. Agree with thine aduersary quickly, whyles thou art in the way with him, lest at any time the aduersarye delpyer thee to the iudge, & the iudge deliuer thee to the minister, and then thou be caste into prison. Verely I say vnto thee: thou shalt not come out thence, tyll thou haue payed the vttermost farthyng.

R. i.

¶ The

The. vii. Sunday.

The Collect.

IORD of al power and myght, which art the author and gener of al good thinges: graffe in our heartes the loue of thy name, increase in vs true religion, nourish vs with al goodnes, and of thy greate mercye keepe vs in thesame: Throughe Iesus Christe our Lorde.

The Epistle.

Rom. vi.



Speake grossly, because of the infirmity of your flesh. As ye haue geue your members seruauntes to vncleannes, and to iniquitie (from one iniquitie to another:) euen so now geue ouer your members seruauntes vnto righteousness, that ye may be sanctified. For whē ye were seruauntes of sinne, ye were boide of righteousness. what fruite had you then in those thynges, whereof ye are now ashamed: for the end of those thynges are death. But now are ye deliuered from sinne, and made the seruauntes of god, and haue your fruite to be sanctified, and the ende euerlastyng lyfe. For the rewarde of synne is death: but eternal lyfe is the gift of god, throughe Iesus Christ our Lorde.

The Gospell.

Mar. vii



In those dayes, when there was a very great cōpany, and had nothyng to eate: Iesus called his disciples vnto hym, and saied vnto them: I haue compassion on the people, because they haue been nowe with me thre dayes, and haue nothyng to

to eate: And if I ſende them away faſtyng to their own houſes, they ſhall faynt by the waye: for diuerſe of them came from farre. And his diſciples aunſwered hym: where ſhoulde a man haue bread here in the wildernes, to ſatiſſye theſe? And he asked them: how many loaves haue ye? They ſayed, ſeuē . And he commaunded the people to ſit down on the grounde. And he toke the ſeuē loaves: And when he had geuen thankes, he brake and gaue to his diſciples to ſet before them. And they did ſet the before the people. And they had a fewe ſmall fiſhes, And when he had bleſſed, he commaunded them alſo to be ſet before them. And they did eate, and were ſuffiſed. And they toke vp of the broken meate that was left, ſeuē baſkettes full. And they that did eate, were aboue foure thouſande. And he ſent them awaye.

The eyght Sunday.

The Colleece.



Od, whoſe prouidence is neuer deceiued: we humblye beſeche thee, that thou wilt putte away from vs all hurtful thynges, and geue thoſe thinges whiche bee profitable for vs: Through Jeſus Chriſt our Lorde.

The Epiſtle.



Brethren, we are debtors, not to the fleſh, Rom. viii
to liue after the fleſhe. For if ye lyue after the fleſhe, ye ſhall dye. But if ye throughe the ſpirite dooe mortifie the dedes of the body, ye ſhall lyue. For as many as are leadde by the ſpirite of God, they are the ſonnes of God. For ye haue not receiued the ſpirite of bondage to feare any more, but ye haue receiued the ſpirite of adopciō, wherby ye crye: Abba father. The ſame
Kii. ſpirite

The eyght Sundaye.

spirite certifieth oure spirite, that we are the sonnes of god. If we be sonnes, then are we also heires: the heires I meane of god, and heires annexed with Christ, if so be that we suffre with him, that we may be also gloryfied together with hym.

The Gospell.

Mat. vii.



Beware of false prophetes, which come to you in shepes clothynge, but inwardlye they are rauening wolues. Ye shal know them by theyr frutes. Doe men gather Grapes of thornes? Or figges of Thistles? Euen so euerye good tree byngeth furth good frutes. But a corrupte tree, byngeth furth euil frutes. A good tree cannot bring furth bad frutes, neyther can a bad tree byng forth good frutes. Euery tree that byngeth not forth good fruite, is hewē downe and cast into the fyer. wherfore, by theyr frutes ye shal knowe them. Not euery one that saith vnto me, Lorde, Lord, shall enter into the kyngdome of heauen: but he that doeth the wyll of my father, which is in heauen, he shall enter into the kyngdome of heauen.

The. ix. Sunday.

The Collecte.



Haunt to vs lorde we beseeche thee, the spirite to thynke and doe alwayes suche thynges as be rightfule: that we, which cannot be without thee, maye by thee be habile to lyue according to thy wyll. Through Iesu Christ our Lorde.

The Epistle.



Brethre



Brethren, I would not that ye shoulde be ignoraunte, howe that our fathers wer al vnder the cloude, and al passed through the sea, and were all baptised vnder Moyses in the cloude, and in the sea, and dyd all eate of one spirituall meate, and did all drynke of one spiritual drinke. And they dranke of the spiritual Rocke that folowed them, which Rocke was Christ. But in manye of them had God no delight. For they were ouerthrowē in the wildernes. These are ensaumples to vs, that we should not luste after euill thinges, as they lusted. And that ye shoulde not be worshippers of ymages, as were some of them, according as it is writtē: The people sate down to eate and drinke, & rose vp to playe. Neither let vs be defiled with fornicacion, as some of them were defyled with fornicacion, and fel in one day thre & twēty thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpentes. Neither mur-
mure ye, as some of thē murmured, and were destroyed of the destroyer. All these thinges happened vnto them for ensaumples: But are written to putte vs in remem-
braunce, whom the endes of the worlde are come vpon. wherfore, let him that thinketh he standeth, take heede lest he fal. There hath none other temptation takē you, but such as folowed the nature of mā. But god is faith-
ful, which shal not suffre you to bee tempted aboue your strength: but shal in the middes of temptation make a waye, that ye may be hable to beare it.

The Gospell.



Jesus sayd to his disciples: There was a certayne ryche man, which had a Ste-
warde, and the same was accused vnto hym, that he hadde wasted his goodes. And he called hym, and sayde vnto hym: how is it that I heare this of thee? Geue
accounptes

Luk. xvi


R. iii.

The ninth Sunday.

accountptes of thy Stewardship, for thou mayest be no longer Stewarde. The Steward sayd within hymself: what shal I doe: For my maister taketh away from me the Stewardship. I cannot dygge, and to begge I am ashamed. I wote what to doe, that when I am put out of the Stewardship, they maye receiue me into theyr houses. So when he had called al his maisters debtors together, he sayd vnto the first: how muche oweste thou vnto my Maister: And he saied: an hundred tunnes of oyle. And he sayd vnto hym: take thy byl and sit down quickly and wypte fiftie. The said he to an other: how much owest thou: And he sayd: an hundred quarters of wheate. He sayd vnto hym: take thy byll and wypte foure skore. And the Lord commended the vniust Stewarde, because he had done wisely. For the children of this world are in theyr nation wiser the the children of light. And I say vnto you: Make you frendes of the vnrighteous Mammon, that when ye shal haue nede, they may receiue you into euerlastyng habitacions.

The tenth Sunday.

The Collecte.

 Et thy mercifull eares, O Lorde, be open to the prayers of thy humble seruauntes: & that they may obtaine their petitions, make them to aske suche thynges as shal please thee: through Iesus Christ our Lorde.

The Epistle.

i. Cor. xii.



Concerninge spiritual thinges (brethren) I would not haue you ignoraunte. Ye knowe ye were Gentiles, & went your wates vnto dumme ymages, euē as ye were led. wherfore I declare vnto you, & no mā, speaking by the

the spirite of god, despyeth Iesus: Also no man can saye that Iesus is the Lord, but by the holy gost. There are diuersities of giftes, yet but one spirite. And there are differences of administracions, & yet but one lord. And there are diuerse maners of operations, and yet but one God, which worketh all in all. The gift of the spirite is geuen to euery man, to edifie withal. For to one is geue through the spirite, the vtteraunce of wysedom: To another is geuen the vtteraunce of knowledge, by thesame spirite. To another is geuen sayth by thesame spirite. To another the gift of healyng by thesame spirite. To another power to doe miracles. To another to propheticie. To another iudgement to discerne spirites. To another diuerse tongues: To another the interpretacion of tongues: But these all worketh the selfe same spirite, deuiding to euery man a seuerall gift, euen as he wyll.

The Gospell.



And when he was come nere to Hieru- Luk. xlii
salem, he beheld the citie, and wept on
it sayng. If thou hadst knowen those
thinges which belong vnto thy peace,
euen in thys thy daye thou wouldeste
take hede. But now are they hid from
thyne eyes. For the dayes shall come
vnto thee, that thy enemyes shall caste a banke aboute
thee, and compasse thee rounde, and kepe thee in on ene-
ry syde, and make thee euen with the grounde, and thy
children whiche are in thee. And they shall not leaue in
thee one stone vpon another, because thou knowest not
the tyme of thy visitacion. And he went into the Tem-
ple, and began to caste out them that solde therein, and
them that boughte, sayinge vnto them: It is writen, my
house is the house of praiser, but ye haue made it a denne
of theues. And he taughte dayly in the temple.

R.iii.

¶ The

The .xi. Sundaye.

The Collect.

God which declarest thy almightie power, moste chiefly in shewyng mercy and pietie: Geue vnto vs aboundauntlye thy grace, that we running to thy promyses, maye bee made partakers of thy heauenly treasure: through Iesus Christ our Lorde.

The Epistle.

i. Cor. xv.

Brethren, as pertayninge to the ghospell whiche I preached vnto you, whiche ye haue also accepted, and in the whiche ye continue, by the whiche ye are also saued: I doe you to wete after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne. For first of all I deliuered vnto you that which I receiued, how that Christ dyed for our synnes, agreeing to the scriptures: and that he was buryed, and that he rose agayn the third day according to the scriptures: And that he was seen of Cephas, then of the .xii. After that he was seen of moe the fve hundredth brethren at once, of which many remain vnto this day, and many are fallen a slepe. After that appeared he to James, then to all the Apostles. And last of all he was seen of me, as of one that was borne oute of due tyme. For I am the least of the Apostles, which am not worthy to be called an Apostle, beecause I haue persecuted the congregacion of God. But by the grace of god, I am that I am. And his grace whiche is in me, was not in vayne. But I laboured more aboundauntlye then they all: yet not I, but the grace of God whiche is with me. Therfore, whether it were I or thei, so we preached, and so ye haue beleued.

The Gospell.

Christe



Christe tolde this parable vnto certayne Lu. xviii.
whiche trusted in themselves that they
were perfect, and despised other. Two men
went vp into the Temple to pray, the one
a Pharisei, & the other a Publycane. The
Pharise stode and praied thus with him-
selfe. God, I thanke thee that I am not as other men
are, extorcioners, vniust, adulterers, or as this Publicā.
I faste twise in the weke: I geue tithe of all that I pos-
sesse. And the Publycane standing a farre of, would not
lyfte vp hys eyes to heauen, but smote hys brest, saying:
God be mercyfull to me a synner. I tel you, this man de-
parted home to hys house iustified more then the other.
For euery man that exalteth hymselfe shalbe broughte
lowe: And he that humbleth hymselfe shalbe exalted.

The. xii. Sunday.

The Collect.



Almightie and everlastyng God, whiche arte al-
wayes more ready to heare the we to pray: And
art wont to geue more then either we desyre or
deserue: Dowre down vpon vs the aboundaunce of thy
mercy, forgyuing vs those thynges wherof oure conscy-
ence is afrayed, & geuing vnto vs, that, that oure prayer
dare not presume to aske: through Iesus Christ our lord.

The Epistle.



Which truste haue we throughe Christ to God: ii. Cor. iii.
ward, not that we are sufficient of our selues
to thinke any thing, as of our selues, but if we
be hable vnto any thyng, thesame cummeth
of G O D, whiche hath made vs hable to minister the
newe

The .xii. Sundaye.

newe testamente, not of the letter but of the spirite. For the letter killeth, but the spirite geueth lyfe: If the ministracion of death throughthe letters figured in stones, was glorious, so that the childre of Israel could not beholde the face of Moses for the gloze of his countenance (which gloze is done away:) why shall not the ministraciō of the spirite be much more gloryous: for if the ministraciō of condemnaciō be glorious, much more doeth the ministracion of righteousnes excede in glory.

The Gospell.

Mar. vii.



Thus departed from the coastes of Tyre and Sidon, & came vnto the sea of Galile throughe the middes of the Coastes of .i. cities. And thei brought vnto him one that was deaffe, and had an impediment in his speche, and thei prayed him to put his hand vpo him. And when he had taken hym aside from the people, he put his fingers into his eares, and did spit, and touched his tongue, and looked vp to heauen and sighed, and said vnto him: Ephata, that is to saye: be opened. And straight way his eares were opened, & the string of hys tongue was loosed, & he spake plaine. And he commaunded the that they shoulde tell no man. But the more he forbade the, so muche the more a greate deale they published, saying: he hath done al thinges wel, he hath made both the deaffe to heare, and the dumme to speake.

The .xiii. Sundaye,

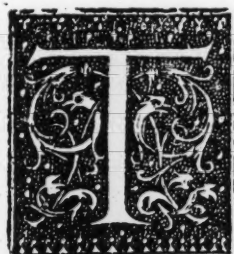
The Collecte.



Almightie and mercyfull God, of whose onely gyfte it cummeth, that thy faythfull people doe vnto thee true and laudable seruice: graunte we beseeche

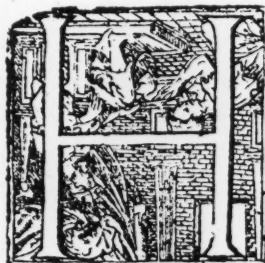
beseche thee, that we may so runne to thy heauenly promyses, that we faile not finally to attayne thesame: Through Iesus Christ our Lorde.

The Epistle.



O Abraham and his seede were the promyses made. ^{Galat.iii.} He sayth not in his seedes, as many: but in thy seede, as of one, which is Christe. This I saye, that the lawe whiche began afterward, beyond iiii. C. xxx. yeres, doth not disanull the testament that was confirmed afore of God vnto Christwarde, to make the promise of none effecte. For if the inheritaunce come of the law, it cometh not now of promise. But God gaue it to Abraham by promise. wherfore then serueth the lawe? The law was added because of transgression (til the seede came, to whō the promise was made) & it was ordayned by Angels in the hāde of a mediator. A mediator is not a mediator of one: But god is one. Is the law then against the promise of god? God forbid. For if there had been a law geuen which could haue geuen life, then no doubte righteousness shoulde haue come by the law. But the scripture concludeth all thinges vnder synne, that the promise by the fayth of Iesus Christe, shoulde be geuen to them that beleue.

The Gospell.



Appye are the eies which see & thinges ^{Luke.x.} that ye see. For I tell you that manye Prophetes and kynges haue desyred to see those thynges whiche ye see, and haue not seen them: and to heare those thynges whiche ye heare, and haue not heard them. And beholde, a certayne lawier stode vp and tempted hym, sayinge: Master,

Maister, what shal I doe to enherite eternal life: he said vnto him: what is wrytten in the lawe: howe readeste thou: and he aunswered, and said: Loue the Lorde thy God with al thy heart, and with all thy soule, and with al thy strength, and with al thy mynde: and thy neighbour as thy self. And he said vnto him: Thou hast aunswered ryghte. This doe and thou shalte lyue. But he wyllyng to iustifie himselfe, sayd vnto Iesus: And who is my neighbour: Iesus aunswered, and sayed: A certayne man descended from Ierusalem to hiericho, and fell among theues, whiche robbed him of his raimente, and wounded hym, and departed, leauing hym halfe dead. And it chaunced that there came downe a certain Priest that same waye, and when he saw hym, he passed by. And likewise a leuite, when he went nie to the place, came and loked on hym, and passed by. But a certayne Samaritaine as he iourneyed, came vnto hym: and when he sawe hym, he had compassyon on hym, & went to, and bounde by hys woundes, and powred in oyle & wyne, and set hym on hys own beast, and brought hym to a common Inne, and made prouision for hym. And on the morow, when he departed, he toke out two pence, and gaue them to the hoste, and sayed vnto him: Take cure of hym, and whatsoeuer thou spendeste more, when I come agayne, I wyll recompence thee. whiche now of these thre thinkest thou was neighbour vnto hym that fell among the theues: and he sayed vnto hym: he that shewed mercy on hym. Then sayed Iesus to hym: goe and doe thou likewise.

The. xiiii. Sunday.

The Collecte.

Almightie

A mightie and euerlasting god, geue vnto vs the increase of fayth, hope, and charitie, and that we may obtain that which thou doest promise: make vs to loue that which thou doest commaunde, throughe Iesus Christ our Lord.

The Epistle.



Say, walke in the spirite, and fulfill not the luste of the fleshe. For the fleshe lusteth contrary to the spirite, and the spirite contrary to the fleshe: these are contrary one to the other, so that ye cannot doe whatsoeuer ye would. But and if ye be led of the spirite, then are ye not vnder the lawe. The dedes of the fleshe are manyfeste, whiche are these: adulterye, fornicacion, vncleannes, wātonnes, worshyping of ymages, witchecraft, hatred, variaunce, zeale, wrath, strife, sedicions, sectes, enuying, murder, dronkenness, gluttonye, and suche lyke. Of the whiche I tell you before, as I haue tolde you in tymes past, that they which commit such thynges, shall not be inheritors of the kingdom of god. Contrarily, the fruite of the spirite is loue, ioye, peace, long sufferynge, gentylnes, goodnesse, faithfulness, mekenesse, temperaunce. Againste suche there is no lawe. They truely that are Christs, haue crucified the flesh with the affections and lustes.

Galat. v

The Gospell.



And it chaunced as Iesus went to Jerusalem, that he passed through Samaria and Galile. And as he entred into a certayne towne, there mette him tenne menne that were lepers, whiche stood a farre of, and putte forth theyr voyces, and sayd: Iesus Master haue mercye vpon vs.

Lu. xvi.

when

when he saw them, he sayd vnto them: goe shewe yowre selues vnto the priestes. And it came to passe, that as they went they were clenfed. And one of them, when he saw that he was clenfed, turned backe agayn, and with a loude voice praysted god, and fell down on hys face at his fete, and gaue hym thankes. And thesame was a Samaritaine. And Iesus aunswered, and sayed: Are there not. x. clenfed: but where are those nine? There are not founde that returned agayn to geue god praise, saue onely this straunger. And he said vnto hym: Arise, goe thy way, thy fayth hath made thee whole.

The. xv. Sundaye,

The Collete.



Kepe we beseeche thee, O lord, thy Church with thy perpetual mercy: and because the frailtye of man, without thee, cannot but fal: Kepe vs euery by thy helpe, and leade vs to al thynges profitable to our saluacion: through Iesus Chryst oure Lord. Amen.

The Epistle.

Galat. vi



Ye see howe large a letter I haue wrytten to you with mine owne hande. As many as desyre with outward appearaunce to please carnally, thesame constrain you to be circumcised, onely lest they shoulde suffer persecution for the crosse of Christe. For they themselves which are circumcised kepe not the lawe, but desyre to haue you circumcised, that they mighte reioyce in yowre fleshe. God forbid that I should reioyce but in the crosse of our Lord Iesu Christe, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Christ Iesu, neyther

neither circumcisiō auaiileth any thing at al, nor vncircumcision: but a new creature. And as many as walke accordyng vnto this rule, peace be on them, and mercy, and vpon Israel that pertayneth to god. From henceforth, let no man put me to busynes: for I beare in my body the markes of the lord Jesu. Brethren, the grace of our Lorde Jesu Christe be with your spirite. Amen.

¶ The Gospell.

NO man can serue two Maisters: for eyther Math. vi. he shal hate the one and loue the other, or els leane to the one, and despise the other: ye cannot serue god and Mammon. Therefore I say vnto you: be not careful for your lyfe, what ye shal eat or drinke: nor yet for your body, what rayment you shal putte on. Is not the lyfe more worth then meate: and the body more of value then rayment? Beholde the fowles of the ayre, for they sowe not, neither doe they reape, nor cary into the barnes: & youre heauenly father fedeth them. Are ye not much better the they? whiche of you (by takyng carefull thoughte) can adde one cubite vnto his stature. And why care ye for raymente? Consydre the Lilies of the fielde, howe they growe: They laboure not, neither doe they spynne. And yet I say vnto you, that euen Salomon in all his roialtie, was not clothed like one of these. wherefore, if God so clothe the grasse of the fielde (which though it stand to day, is to morowe cast into the fornaice:) shal he not muche more doe thesame for you, O ye of litle fayth? Therefore take no thoughte, saying: what shal we eat, or what shal we drynke, or wherewith shal we bee clothed: after all these thynges doe the Gentiles seke. For youre heauenlye father knoweth that ye haue nede of all these thynges. But rather seeke ye fyrste the kyngdome of GOD, and the ryghteousnesse therof, and al

The. xvi. Sundaye.

all these thynges shal bee ministred vnto you. Care not
the for the morow, for to morow day shal care for it self:
sufficient vnto the day is the trauayle thereof.

The. xvi. Sunday,

The Collect.



Orde we beseeche thee, let thy continuall pie-
tie clense and defende thy congregacion: and
because it cannot continue in safety without
thy succoure, preserve it euermore by thy
helpe and goodnesse: through Iesus Christe
our Lorde.

The Epistle.

Ephe. iii



I Desyre that you faynte not because of my
tribulations that I suffre for your sakes,
whiche is youre prayse. For thys cause I
bowe my knees vnto the father of oure
lorde Iesus Christe, which is father of al
that is called father in heauen and in
yearth, that he would graunt you, accordyng to the ry-
ches of his glory, that ye may be strengthened with might
by his spirite in the inner man, that Christ may dwel in
your heartes by faith, that ye beeing rooted & grounded
in loue, might be hable to comprehend with al saintes,
what is the bredth, lengthe, depthe and heighte, and to
know the excellent loue of the knowledge of Christ, that
ye might be fulfilled with al fulnes, which commeth of
god. Vnto him that is able to do exceeding abundant-
ly aboue al that we aske or thinke, according to the pow-
er that woorketh in vs, be prayse in the congregacion
by Christ Iesus, throughout all generacions from time
to tyme. Amen.

The



And it fortuneth that Jesus went into a citie called Naim, & many of his disciples wente with him, & muche people. When he came nye to the gate of the citie: beholde, there was a dead mā caried oute, which was the only sonne of hys mother, & she was a widowe, and much people of the citie was with her. And whē the Lord sawe her, he had compassion on her, and said vnto her: wepe not. And he came nye and touched the coffin, & thei that bare him stode stil. And he sayd: yong man, I say vnto thee, arise. And he that was dead sate vp, and began to speake. And he deliuered him to his mother. And there came a feare on them al. And they gaue the glory vnto god, saying: A great Prophete is rise vp among vs, & god hath visited his people. And this rumour of him went forth throughout al Jewry, & throughout al the regions which lye rounde aboute. Luk. vii.

The. xvii. Sunday,



Orde, we praye thee that thy grace mape alwayes preuente and folowe vs, and make vs continually to be geuen to all good workes: through Iesu Christ our Lord.



(which am a priesoner of the Lordes) Ephe. iii
exhorthe you, that ye walke worthy of the vocation wherwith ye are called, with al lowelynes and mekenes, with humblenes of mynde, forbearinge one another through loue: and be diligente to kepe the vnitie of the spirit, through L. i. the

the bonde of peace, being one body and one spirite, euen as ye are called in one hope of your callyng. Let there be but one Lorde, one fayth, one baptisme, one God and father of all, whiche is aboue all, and throughe all, and in you all.

The Gospell.

Luk. xliii.



It chaunced that Iesus went into the house of one of the chiefe Phariseis, to eate bread on the Sabboth day: and they watched hym. And beholde, there was a certayne man before hym whiche had the dropsie. And Iesus answered, & spake vnto the lawiers and Phariseis, saying: Is it lawfull to heale on the Sabboth day? And they helde theyr peace. And he toke hym and healed hym, and lette hym goe: and answered them, sayinge: whiche of you shall haue an Asse or an Oxe fallen into a pytte, and wyll not straight way pull hym out on the Sabboth daye? And they could not aunswere him againe to these thynges. He putte forth also a similitude to the geasies, when he marked how they preaced to be in the hyest roumes, and sayd vnto them: when thou art bidden to a weddyng of any man, syt not downe in the hyest roume, lesse a more honorable man then thou be bidden of hym, and he (that bad him and thee) come and saye to thee: geue this man roume: and thou begyn with shame to take the loweste roume. But rather when thou art bidden, goe and sitte in the lowest roume, that when he that bad thee cometh, he may saye vnto thee: frende, syt vp hyer. Then shalte thou haue worshipp in the presence of them that syt at meate with thee. For whosoener exalteth himselfe, shal be brought lowe, and he that humbleth hymselfe, shal be exalted.

The

The.xviii.Sunday,

The Collect.



Did we beseeche thee, graunt thy people grace to auoide the infections of the deuil, and with pure heart and mynde, to folowe thee, the onely god: through Iesus Christ our Lorde.

The Epistle.



Thanke my God alwaies on your behalfe, for the grace of god, which is geuen you by Iesus Chryste, that in all thynges ye are made riche by him, in all vtteraunce, and in all knowledge: by the whiche thinges the testimonye of Iesus Christ was confirmed in you: so that ye are behind in no gift, wayting for the appearing of oure Lorde Iesus Chyste, whiche shall also strength you to the ende, that you maye bee blameles in the Daye of the coming of our lorde Iesus Chryste. i.Corin.ii

The Gospell.



When the Phariseis had heard that Iesus did putte the Saduceis to sylence, they came together: and one of them (whiche was a Doctoz of lawe) asked him a question, tempting him & saying: Maister, which is the greatest commaundement in the lawe? Iesus sayed vnto him: Thou shalt loue the lord thy god with al thy heart, and with all thy soule, and with al al thy mynd. This is the fyrst and greatest comaundement: And the second is lyke vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commaundementes hang al the law Mat.xxii

L.ii.

and

and the Prophetes. while the Phariseis were gathered together, Iesus asked them, sayinge: what thynke ye of Christ: whose sonne is he: Thei said vnto him: the sone of David. he said vnto the: how then doeth David in spirite call hym Lorde, saying: The Lord said vnto my Lord, sit thou on my ryght hand til I make thine enemies thy foetstoolle. If David then cal him Lord, howe is he then his sonne: And no mā was hable to answer hym any thyng, neyther durst any man (from that daye forth) aske hym any moe questions.

The. xix. Sunday.

The Collecte.

GOD, forasmuche as without thee, we are not hable to please thee: Graunte that the workynge of thy mercy, may in al thinges direct and rule our heartes: Through Iesus Christ our Lorde.

The Epistle.

Ephe. iiii.



His I say and testifie through the Lorde, that ye henceforth walke not as other Gentyles walke, in vanitie of their minde, while they are blynded in theyr vnderstandyng, beeyng farre from a Godly lyfe, by the meanes of the ignorance that is in the, and because of the blyndnesse of their heartes, whiche beeing paste repentaunce, haue geuen themselves ouer vnto wantonnesse, to wooke all maner of vncleannes, euen with gredynesse. But ye haue not so learned Chryste. Yf so bee that ye haue heard of hym, and haue been taughte in hym, as the trueth is in Iesu (as

(as concernyng the conuersacion in times past) to laye from you the olde man, whiche is corrupt, according to the deceyuable lustes. To be renued also in the spyryte of your mynde, and to putte on that newe man, whiche after God is shapen in righteousnes and true holines. wherefore put away lying, & speake euerye man trueth vnto his neighbour, forasmuch as we are membres one of another. Be angry and synne not: Let not the sunne goe downe vpon your wrath, neyther geue place to the backbiter. Let him that stole, steale no more: but let him rather labour with his handes the thyng whiche is good, that he maye geue vnto hym that nedeth. Lette no filthy communicacion procede oute of your mouth. But that whiche is good to edifie withal, as oft as nede is, that it maye minister grace vnto the hearers. And greue not the holy spyryte of god, by whom ye are sealed vnto the daye of redemption. Let al bitterness & fearcenes, and wrath, and roaryng, and cursed speakyng, be put away from you, with all maliciousnes. Be ye courteous one to another, mercifull, forgueing one another, euen as god for Chrystes sake hath forgueen you.

The Gospell.



Jesus entred into a ship, and passed ouer, Math. ix.
and came into his own cite: And behold they brought to hym a man sicke of the palseye, lying in a bedde. And when Jesus saw the fayth of them, he sayde to the sycke of the palseye: Sonne bee of good chere, thy synnes be forgueen thee. And behold, certayne of the Scribes said within theselues: this man blasphemeth. And when Jesus sawe theyr thoughtes, he sayde: wherefore thinke ye euill in youre heartes: whether is it easier to saye, thy synnes be forgueen thee, or to saye, arise and walke: But that ye may know that the sonne
L.iii. of man

The. xx. Sunday.

of man hath power to forgeue synnes in earth. Then sayeth he to the sycke of the Balley: Arise, take vp thy bed, and goe vnto thyne house. And he arose and departed to hys house: But the people that saw it, merueiled, and glorifyed God, whiche had geuen such power vnto men.

The. xx. Sunday.

The Collecte.

Almighty and merciful God, of thy bountifull goodnes kepe vs from all thynges that maye hurt vs: that we beeyng ready both in body and soule, may with free heartes accomplishe those thynges that thou wouldest haue done: Through Iesus Chryste our Lorde.

The Epistle.

Ephesi. v



Take hede therefore, howe ye walke circumspectly: not as vnwyle, but as wise menne, redempyng the time, because the dayes are euill. wherfore, be ye not vnwyle, but vnderstande what the wyll of the Lorde is, and bee not dronken with wyne, wherein is cresse. But bee fylled with the spirite, speakyng vnto your selues in psalmes and hymnes, and spiritual songes, singing and makyng melodye to the Lorde in your heartes, geuing thanks alwaies for al thinges vnto god the father, in the name of our Lord Iesus Chryst: submitting youre selues one to another, in the feare of God.

The Gospe

Iesus



Iesus sayd to hys disciples: The king-^{Mat. xxii.} dom of heauē is lyke vnto a man that was a kyng, whiche made a Mariage for his sonne, & sent forth his seruaūtes to call them that were bydden to the wedding, and thei would not come. Agayne he sente forth other seruaūtes, saying: Tel them which are bidden: behold, I haue prepared my dynnet, myne Oren and my fatlinges are kylled, and al thynges are ready, come vnto the Mariage. But they made light of it, and went theyr wayes: One to his farme place, another to hys marchaundyse: and the remnaunt toke hys seruaūtes, and intreated them shamefully, and slewe them. But when the kyng heard therof, he was wroth, & sent forth his men of warre, and destroyed those murtherers, & brent vp their citie. Then sayd he to his seruaūtes: the Mariage in dede is prepared, but they whiche were bidden, were not worthy: Goe ye therfore out into the hie waies: & as many as ye find, bid them to the Mariage. And the seruaūtes went forth into the hie waies, & gathered together al, as many as they could find, both good and bad, and the wedding was furnished with geastes. The the king came in to see the geastes: & when he spied there a man, which had not on a wedding garment, he said vnto him: frend, how cammest thou in hither, not hauing a wedding garment: And he was euen speacheles. Then said the king to the ministers: take & bind him hand & foote, and caste him into vtter darkenes, there shall be weping & gnashing of teeth. For many be called, but fewe are chosen.

The .xxi. Sundaye.

The Collect.

Graunte we beseeche thee, mercyfull Lorde, to thy faythfull people, pardon and peace, that they may
L. iiii. be

be cledsed from all theyr synnes, and serue thee with a quiet mynde: Through Iesus Christ our Lorde.

The Epistle.

Ephes. vi.



My brethren, be strong through the Lorde, and throughe the power of hys myghte: Putte on all the armour of God, that ye maye stande againste al the assautes of the deuill: for we wrestle not agaynste bloud and fleshe, but agaynste rule, agaynste power, against worldly rulers, euē gouernours of the darkenes of thys world, against spirituall craftines in heauenly thinges. wherefore, take vnto you the whole armour of God, that ye maye bee able to resiste in the euill daye, and stande perfecte in all thynges. Stande therfore, and your loynes gyrd with the trueth, hauing on the breste plate of righteousness, and hauyng shoes on your fete, that ye may be prepared for the gospell of peace. Aboue all, take to you the shield of fayth, wherewith ye maye quenche all the fiery dartes of the wicked. And take the helmet of saluacion, and the swoerd of the spirite, whiche is the worde of God. And praye alwayes with all maner of prayer and supplication in the spirite, and watche thereunto with all instance and supplication, for al saintes and for me: that utteraunce maye bee geuen vnto me, that I maye open my mouth frely, to vtter the secretes of my gospel (wherof I am a messenger in bondes) that therein I maye speake freely, as I ought to speake.

The Gospell.

Iohn. iiii.



Here was a certayn ruler, whose sonne was sicke at Capernaum. Asone as thesame heard, that Iesus was come out of Jewrye into Galile, he went vnto him, and besought him that he would come downe & heale hys sonne.

The.xxii.Sundaye.

sonne. For he was euen at the point of death. The said
Jesus vnto hym: excepte ye see signes and wonders, ye
will not beleue. The ruler sayed vnto hym: Syr, come
down or eue that my sonne dye. Jesus sayth vnto him:
goe thy way, thy sonne lyueth. The man beleued the
worde that Jesus had spoken vnto him. And he wente
hys way. And as he was going downe, the seruantes
mette him, and told him, saying: thy sonne lyueth. Then
enquired he of them the houre, whē he began to amende.
And they said vnto him: yester day at the seuenth houre,
the feuer lefte hym. So the father knewe that it was the
same houre, in the whiche Jesus sayed vnto hym: Thy
sonne lyueth: and he beleued, and al his houshold. This
is agayne the seconde miracle that Jesus did, when he
was come out of Jewry into Galile.

The.xxii.Sundaye,

The Collecte.

Lorde, we beseeche thee to kepe thy housholde the
church, in continual godlines: that through thy
protection, it maye be free from all aduersities,
and deuoutly geuen to serue thee in good workes, to the
glory of thy name: Through Jesus Christe oure Lorde.

The Epistle.

I thanke my God with all remēbraunce Philip. 4
of you alwayes in all my prayers for
you, & praye with gladnes: Because ye
are come into the felowship of the gos-
pell, from the fyrst daye vntyll now.
And am surely certified of this, that he
which hath begonne a good worke in
you, shal perfourme it vntyll the daye of Jesus Christe:
as it

as it becometh me, that I should so iudge of you all, because I haue you in my heart: forasmuche as ye are all companions of grace with me, euē in my bondes, and in the defendyng and establisshing of the gospel: for God is my recorde how greatly I long after you all, frō the very heart roote in Iesus Christe. And thys I praye, that your loue may encrease yet more & more in knowledge, and in al vnderstanding, that ye may accept the thinges that are most excellent, that ye may be pure, and such as offende no man, vntill the daye of Christe, beeing filled with the fruite of righteousnes, which cometh by Iesus Christ vnto the glory and prayse of God.

The Gospell.

Mathew.
xviii.



After sayed vnto Iesus: Lorde, howe ofte shall I forgue my brother, yf he synne against me, tyll seuen tymes: Iesus sayeth vnto hym: I saye not vnto thee vntyll seuen tymes: but seuentye tymes seuen tymes. Therefore is the kyngdome of heauen lykened vnto a certaine man that was a king, which would take accountes of his seruauntes. And when he had begonne to reckon, one was brought vnto hym, which ought him ten thousand talentes: but forasmuch as he was not able to pay, his lorde commaunded hym to be solde, and hys wyfe and children, & al that he had, and payment to be made. The seruaunt fel downe, and besought hym, saying: Syr, haue pacience with me, and I wyll paye thee al. Then had the lord pietie on that seruaunt, and loosed him, and forgane him the debt. So the same seruaunt went out, and founde one of his felowes which oughte him an hundred pence, & he layed handes on him, and toke him by the throte, sayinge: paye that thou owest. And his felow fel down and besought him, saying: haue pacience with me, and I will paye thee all. And

And he would not, but went & cast him into prielson, till he should paye the debt. So whē his felowes saw what was done, they were very sorry, and came and told vnto their lord al that had happened. Then hys lord called him and said vnto him. O thou vngracious seruaunt, I forgave thee al that debt when thou desiredst me: Shouldest not thou also haue had compassion on thy felowe, euen as I had pietie on thee? And his lord was wroth, and deliuered hym to the Jailers, tyll he shoulde paye all that was due vnto hym. So lyke wyse shall my heauenly father doe also vnto you, yf ye from your heartes forgue not (euery one hys brother) theyr trespasses.

The xxiii. Sunday.

The Collect:

God our refuge and strength, whiche arte the author of all Godlynes, bee readye to heare the deuoute prayers of the Churche: and graunte that those thynges whiche we aske faithfullye, we maye obtaigne effectually: Throughe Iesu Christe our Lorde.

The Epistle:

Brethren, be folowers together of me, and ^{Philip. iij.} looke on them whiche walke euen so as ye haue vs for an ensample. For manye walke (of whom I haue tolde you often, & now we tel you weping) that thei are the enemies of the crosse of Christ, whose ende is damnation, whose hely is their God, & glorie to their shame, which are worldly mynded. But our conuersacion is in heauen, from whence we loke for the sauitoure, euen the Lord Iesus Christ, which shall chaunge our vile bodye, that

The, xxiii, Sundaye.

that he may make it like vnto his glorious body: according to the working, wherby he is hable also to subdue all thinges vnto himselfe.

The Gospell.

Mar, xxii



Then the Phariseis went out, and tooke counsayl how they might tangle him in his wordes. And thei sent out vnto him their disciples with Herodes seruantes, saying: Master, we know that thou art true, & teacheste the waye of God truely, nether carest thou for any man: for thou regardest not the outwarde appearaunce of men. Tell vs therfore, how thinkest thou? Is it lawefull that tribute be geuen vnto Cesar, or not? But Iesus perceiuing their wickednes, sayed: why tempte ye me ye ypocrites? Shew me the tribute money. And thei toke him a peny. And he sayed vnto them: whose is this image and superscription? they sayed vnto hym: Cesars. Then sayd he vnto the: geue therfore vnto Cesar, the thinges which are Cesars: and vnto God, those thynges whiche are Goddes. when they heard these wordes, they merueilled, and lefte hym, and went theyr waye.

The, xxiiii, Sunday,

The Collette.



Did, we beseeche thee assosle thy people from their offences: that throughe thy bountifull goodnes, we may be deliuered from the bandes of al those synnes, whiche by oure frayltie we haue commytted: Graunt thys. &c.

The Epistle.



We geue thanks to God, the father of oure lord Iesus Christ, alwayes for you in our prayers: for we haue heard of your fayth in Christe Iesu, and of the loue whiche ye beare to all Sainctes, for the hopes sake whiche is layed vp in store for you in heauen: of which hope ye heard before by the true worde of the gospel, which is come vnto you eue as it is, fruitful, and groweth as it is also among you, fro the day in the which ye heard of it, & had experience in the grace of god through the trueth, as ye learned of Epaphra our deare felowe seruaunt, which is for you a faithful minister of Christ, which also declared vnto vs your loue which ye haue in the spirite. For this cause we also, euer sence the daye we heard of it, haue not ceased to pray for you, and to desyre that ye myght be fulfilled with the knowledge of his wil, in al wisdom and spiritual vnderstanding, that ye might walke worthy of the lord, & in al thinges ye may please, beyng fruiteful in all good workes, and increasyng in the knowledge of God, strenghted with all might, through his gloruous power, vnto all pacyence & long sufferyng, with ioyefulnes, geuing thanks vnto the father, which hath made vs mete to bee partakers of the inheritaunce of sainctes in lyght.

The Gospel.



Whyle Iesus spake vnto the people: bee-
holde, there came a certayne ruler, and worshipped him, sayinge: my daughter is euen now deceased, but come and lay thy hande vpon her, and she shall lyue. And Iesus arose and folowed him, and so did his disciples. And beeholde, a woman whiche was diseased with an issue of bloude twelue yeares, came behynde hym and touched the hemme of his besture. For she sayed within her selfe.

¶

If I maye touche but euen his vesture onely, I shall be safe. But Iesus turned him aboute, and when he sawe her, he sayed: doughter, be of good counforthe, thy fayth hath made thee safe. And the woman was made whole euen the same tyme. And when Iesus came into the rulers house, and saw the minstrelles and people making a noyse, he sayed vnto them: geat you hence, for the mayde is not dead but slepeth. And they laughed hym to scorne. But when the people were put forth, he wente in, and toke her by the hande, and sayed: damosell arise. And the damosell arose. And this noise was abroad in al that lande.

The. xxv. Sundaye.

The Collecte.

Hiere bp we beseeche thee, O Lorde, the willes of thy faithful people: that thei plenteously bringing forth the fruite of good workes, maye of thee be plenteously rewarded: through Iesus Chryst our lorde.

The Epistle.

Ier. xxliii.



Behold, the time cometh, saith the lord, that I wil raise vp the righteous braunche of David, which king shall beare rule, and he shall prosper with wisdom, and shall set vp equitie and righteousness a gayne in earth. In hys time shall Iuda be saued, & Israel shall dwel without feare: And this is the name that they shall call hym, euen the lorde our righteousness: and therfore behold, the tyme cometh saith the Lorde, that it shall bee nomore sayed: the Lorde lyueth whiche broughte the children of Israel out of the lande of Egypt: But the Lorde lyueth whiche broughte forth and

and lead the sede of the house of Israel out of the north lande, and from all countreies where I haue scattered them, and they shall dwell in theyr owne lande againe.

The Gospell.



hen Jesus lift vp his eyes, and saw a great cōpany come vnto him, he saith vnto Philip: whence shall we buy bread that these may eate? This he sayed to proue hym, for he himself knewe what he would doe. Philip answered him: two hundreth pennyworth of bread are not sufficient for them that euery man may take a litle. One of his disciples (Andrew, Simon Peters brother) sayd vnto him: There is a lad here, whiche hath fyue barley loaues and two fishes: but what are thei among so many? And Jesus sayd: make the people sitt downe: There was much grasse in the place. So the men sate downe, in numbꝛe about fyue thousande. And Jesus toke the bread, and when he had geuen thankes, he gaue to the disciples, and the disciples to them that were set downe. And likewise of the fishes as muche as they would. when they had eaten ynough, he saith vnto his disciples: Gather vp the broke meate which remaineth, that nothing be lost. And thei gathered it together, and fylled twelue baskettes with the broke meate of the fyue barley loaues, whiche broken meate remayned vnto them that had eaten. Then those men (when they had seen the miracle that Jesus dyd) sayd: this is of a trueth the same Prophete that should come into the world.

Iohn. vi.

If there be any moe Sundayes before Aduente Sunday, to supplie the same shall bee taken the seruice of some of those Sundayes that were omitted betwene the Epiphanie and Septuagesima.

Sanct

¶ Saint Andrewes

daye.

The Collecte.



Almightie god which diddest geue such grace vnto thy holy Apostle Saint Andrew, that he redely obeyed the calling of thy sonne Iesus Christ, and folowed him without delay: Graunte vnto vs all, that we beeyng called by thy holy word, maye forthwith geue ouer our selues, obedyentlve to folowe thy holy commaundementes: through thesame Iesus Christe our Lorde.

The Epistle.

Roma.x.



If thou knowledg with thy mouthe that Iesus is the lord, and beleue in thy heart that God raysed hym vp from death: thou shalt be safe. For to beleue with the heart iustifieth: and to knowledg with the mouth, maketh a man safe. For the scripture saith: whosoener beleueth on hym, shall not be confounded. There is no difference betwene the Jewe and the Gentile: For one is lorde of all, whiche is riche vnto al that cal bpō him. For whosoener doeth call on the name of the lord, shall be safe. Howe then shall they cal on hym, on whom they haue not beleued: how shall they beleue on him, on who they haue not heard: howe shall they heare withoute a preacher: And how shall they preache, withoute they be sent: As it is wrytten: how beautiful are the fecte of the which bryng tidinges of peace, and bryng tydings of good thynges: But they haue not al obeyed to the gospel. For Esay sayeth: Lord, who hath beleued our saynges: so then, sayth cometh by hearyng, and hearynge cometh by the worde of God. But I aske: haue they not heard: no doubt theire sounde went out into all landes,
and

and their wordes into the endes of the world. But I demaunde whether Israel did know or not: First Moses sayth: I wil prouoke you to enuye, by them that are no people, by a folishe nacion I wil anger you. Elay after that is bold, and sayth: I am found of them that sought me not: I am manifest vnto them that asked not after me. But agaynst Israel he sayth: All daye long haue I stretched furth my handes vnto a people that beleueth not, but speaketh agaynst me.

The Gospell.



AS Iesus walked by the sea of Galile, he sawe two brethzen: Simon, whiche was called peter, and Andrevwe hys brother, castyng a net into the sea, (for they were fishers) and he sayeth vnto them: folowe me, and I wyl make you to become fishers of menne. And they streight way left their nettes, and folowed hym. And when he was gone furth from thence, he sawe other two brethzen, James the sonne of zebede, and John hys brother, in the ship with zebede their father mending their nettes, and he called them. And they immediatlye lefte the ship and their father, and folowed hym. Mat. iiii.

Sainct Thomas the
Apostle.

The Collecte.



Almightie everliuing God, whiche for the more confirmation of the sayth, didst suffer thy holy Apostle Thomas to be doubtful in thy sonnes resurrection: graunte vs so perfectly, and without al doubt to beleue in thy sonne

A. i.

sonne

sonne Iesus Christ, that our faith in thy sighte neuer bee
reproued: heare vs, O Lorde, throughe thesame Iesus
Christ: to whō with thee & the holy gost be al honour. &c.

The Epistle.

Ephe. ii.



owe are ye not straungers nor foreiners,
but citezens with the sainctes, and of the
housholde of God: and are builde vpon the
foundation of the Apostles and prophetes,
Iesus Christ himselte beeing the head cor-
ner stone: in whom what building soeuer is coupled to-
gether, it groweth vnto an holy temple of the Lorde: in
whom also ye are builde together, to be an habitation of
God through the holy gost.

The Gospell.

John. xx.



Thomas one of the twelue, whiche is called
Didimus, was not with them when Iesus
came. The other disciples therfore sayd vn-
to hym: we haue seen the lorde. But he sayd
vnto them: excepte I see in hys handes the
pryncer of the nayles, and put my synger into the pryncer
of the nayles, and thrust my hande into hys syde, I wyl
not beleue. And after eyght dayes, againe his disciples
were within, and Thomas with them. Then came Je-
sus when the doores were shut, and stode in the middes,
and sayd: peace be vnto you. And after that, he sayd to
Thomas: bryng thy finger hither, and see my handes,
and reache hyther thy hand, and thrust it into my syde,
and be not faithlesse, but beleuing. Thomas aunswere
and sayd vnto hym: my Lorde and my G O D. Iesus
sayd vnto hym: Thomas, beecause thou haste seen me,
thou haste beleued: blessed are they that haue not seen,
and yet haue beleued. And many other signes truely
dyd Iesus in the presence of hys dyscyples, whiche
are

The conuersion of Sanct Paul.

are not written in this boke. These are written that ye might beleue that Iesu Chryst is the sonne of god, and that (in beleying) ye might haue lyfe through his name.

The conuersion of Sainte Paule.

The Collect.

GOD which hast taught all the worlde, throughe the preachyng of thy blessed Apostle Sayncte Paul: graunte we beseeche thee, that we whiche haue his wonderful conuersion in remembraunce, maye folowe and fulfyll thy holy doctryne that he taughte: through Iesu Chryst our lord.

The Epistle.



AND Saule yet breathynge oute Acte. ix. threteninges and slaughter agaynste the disciples of the lord: went vnto the hie Priest, and despyred of hym letters to carpe to Damasco to the Sinagoges: that if he founde any of thys way (were they mē or women) he might bryng them bounde to Jerusalem. And when he iourneied, it fortunied that as he was come nigh to Damasco, sodenly there shyned rounde about hym a lyght from heauen, and he fel to the earth, and heard a voice sayng to him: Saul, Saul, why persecuteste thou me? And he sayed: what arte thou Lorde? And the Lorde sayed: I am Iesus whom thou persecuteste. It is hard for thee to kycke agaynste the pricke. And he bothe tremblyng and astonyed, sayed: **L O R D E**, what wylte thou haue
M. ii. me

The conuersion of Sanct Paul.

me to doe: And the lord sayed vnto hym: aryse and goe into the citie, and it shalbe tolde thee what thou muste doe. The men which iourneied with him, stode amased, hearyng a voyce, but seeing no man. And Saule arose from the earth, and when he opened his eyes, he sawe no man: But they led hym by the hande, and broughte hym into Damasco. And he was thre dayes withoute sight, and neither did eate nor drynke. And there was a certayne disciple at Damasco, named Ananias, and to hym said the lord in a vision: Ananias: and he said: behold, I am here lord. And the lord said vnto hym: arise and goe into the strete (which is called streighte) & seke in the house of Judas, after one called Saule of Tharsus. For behold, he prayeth, and hath seen in a vision a man named Ananias, cumming into him, & putting his handes on hym, that he might receiue his sighte. Then Ananias answered: lord, I haue heard by many of this man, how much euil he hath done to thy saintes at Jerusalem: and here he hath autoritie of the hie priestes, to bind all that call on thy name. The lord sayed vnto him: goe thy waye, for he is a chosen vessell vnto me, to beare my name before the Gentiles, and kinges, and the children of Israel. For I will shewe him howe greate thinges he must suffre for my names sake. And Ananias went his way, & entred into the house, and putte his handes on him, & said: brother Saul, the Lorde that appeared vnto thee in the waye as thou camest, hath sent me, that thou mightest receiue thy sight, & be filled with the holy gost. And immediatly there fel fro hys eyes as it had been scales, & he receiued sight, and arose, & was baptised, and receiued meate, and was comforted. The was Saul a certayne daies with the disciples whiche were at Damasco. And streight way he preached Christ in the Sinagogues, howe that he was the sonne of God: But all that heard hym were amased, and sayed: is not thys he that spoyled them whiche called on thys name in Jerusalem, and came hither for that intende, that

The conuersion of Saint Paul.

that he might byrnyng them bound vnto the hie priestes:
But Saul encreased the more in strength, and confounded the Jewes which dwelt at Damasco, affirming that thys was very Christ.

The Gospell.

Xeter answered, and sayd vnto Iesus: be-
holde, we haue forsake al and folowed thee: Mat. xix,
what shal we haue therfore? Iesus said vn-
to them: Verely I say vnto you, that when
the sonne of man shal sit in the seate of hys
Maiestie, ye that haue folowed me in the regeneracyon,
shal sit also vpon twelue seates, and iudge the twelue
tribes of Israel. And euery one that forsaketh house, or
brethre, or sisters, or father, or mother, or wife, or childre,
or landes, for my names sake, shal receiue an hundred
folde, and shal inherite euerlasting life. But many that
are first shalbe last, and the last shalbe first.

The purificacion of Saint

Mary the virgin.

The Collecte.

Al mightie and euerlastyng God, we humbly be-
seche thy Maiestie, that as thy onely begotten
sonne was thys day presented in the Temple, in
substaunce of our fleshe: so graunte that we may be pre-
sented vnto thee with pure and cleare myndes: By Je-
sus Christ our Lorde.

The Epistle.

Thesame that is appointed for the Sundaye.

M.iii.

The

The purificacion of Mary.

The Gospell.

Luke. ii.



When the tyme of their Purificacion (after the law of Moyses) was come, they brought hym to Jerusalem, to presente him to the lord (as it is written in the law of the lord: euery man childe that fyrst openeth the matrix, shal be called holy to the lord:) and to offer (as it is sayd in the law of the lord) a payre of turtle Doones, or two younge Pigeons. And beholde, there was a man in Hierusalem, whose name was Simeon. And the same man was iust and godly, and looked for the consolacion of Israel, and the holy gost was in him. And an aũswer had he receiued of the holy ghost, that he shoulde not see death, except he first saw the lord Christe. And he came by inspiration into the temple.

Saint Mathies Day.

The Collecte.



Almightie God, which in the place of the traitor Judas, didst chose thy faithful seruaunt Mathie to bee of the nnumber of thy twelue Apostles: Graunt that thy churche beyng alwaye preserved from false Apostles, may be ordered and guided by faythfull and true pastors: Through Iesus Christ our Lorde.

The Epistle.

Actes. i.



In those dayes Peter stode by in the middes of the disciples, and said: the number of names that wer together, wer about an hundred & xx. Ye me and brethren, this scripture muste nedes haue been fulfilled, whiche the holy

holy gosse, through the mouth of Dauid, spake before of Judas, which was guide to them that toke Jesus. For he was noumbered with vs, and had obtained felowlhip in this ministracion. And thesame hath now possessed a plat of ground, with the reward of iniquitie: and when he was hanged, burst a sunder in the middes, and al his bowels gushed out. And it was knowen vnto al the inhabiteres of hierusalem: insomuche that thesame fielde is called in their mother tongue, Acheldama, that is to saye: the bloudy fielde. For it is wrytten in the booke of Psalmes: his habitation be boide, and no man be dwelling therein, and his bisshoprike let another take. wherfore, of these men which haue companied with vs (al the tyme that the Lorde Jesus had all his conuersacyon among vs, beginning at the baptisine of John vnto that same day, that he was taken vp from vs) muste one bee ordeined, to be a witnesse with vs of hys resurreccion. And they appointed two, Ioseph which is called Barsabas (whose surname was Iustus) and Mathias. And when they prayed, they said: Thou lord which knowest the heartes of al men, shewe whether of these two thou hast chose, that he may take the roume of this ministracion and Apostleshyp, from whiche Judas by transgression fell, that he myght goe to hys own place. And they gaue furth their lottes, and the lot fel on Mathias, and he was counted with the eleuen Apostles.

The Gospell.



At that tyme Jesus aunswored, and sayd: I thanke thee (O father) Lord of heauen and earth, because thou halte hyd these thynges from the wise and prudente, and haste shewed them vnto babes: verely father, euē so was it thy good pleasure. All thynges are geuen vnto me of my father. And no man knoweth the sonne, but the father: neither knoweth any man the father, saue the sonne, & he to whomsoever the sonne wyl open hym. Come vnto me all ye that labour


Math. xli

The annunciacion of the virgin Mary.

and are laden, and I wil ease you. Take my yoke vpon you and learne of me, for I am meke and lowly in heart, and ye shal fynde reste vnto youre soules: for my yoke is easy, and my burden is lyght.

The annunciacion of the
virgin Mary.

The Collecte.

e beseeche thee lord, powre thy grace into oure heartes, that as we haue knowen Christe thy sonnes incarnation, by the message of an Angel, so by his crosse and passion, we maye be broughte vnto the glory of his resurreccion: Through the same Christe our Lorde.

The Epistle.

Esai. vii.



Od spake once againe vnto Ahas, saying: require a token of the lord thy God, whether it be toward the depth beneath, or toward the heighte aboue. Then saied Ahas: I will require none, neither will I tempte the lorde. And he sayd: hearken to, ye of the house of Dauid: is it not inough for you, that ye be greiuous vnto men, but ye must grieue my God also: And therefore the lorde shall geue you a token: Beholde, a virgin shall conceiue and beare a sonne, and thou his mother shall call hys name Emanuel. Butter and hony shall he eate, that he maye knowe to refuse the euil and choose the good.

The Gospel.

Luke. i.



And in the sixth moneth, the Aungel Gabriel was sent from god vnto a cite of Galile, named Nazareth, to a virgin spoused to a man whose name was Ioseph, of the house of Dauid, and the vyrgyns name was Mary.

The annuntiation of the virgin Mary.

Mary. And the Aungell wente in vnto her, and sayed: Hail full of grace, the Lorde is with thee: Blessed arte thou among women. when she sawe him, she was abashed at his saying, and cast in her mynd what maner of salutation that should be. And the Angel said vnto her: feare not Marye, for thou hast founde grace with God: Behold, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name Iesus: he shall be great, & shall be called the sonne of the highest. And the lord God shall geue vnto hym, the seate of hys father David, and he shall reigne ouer the house of Jacob for euer, and of his kingdome there shall be none ende. Then said Mary to the Aungell: how shall this be, seeing I knowe not a man: And the Aungell answered, and said vnto her: the holy ghoſte shall come vpon thee, and the power of the hiest shall ouershadowe thee. Therefore also that holy thyng which shall be borne, shall be called the sonne of God. And beholde thy Cousyn Elizabeth, she hath also conceived a sonne in her age. And this is the syrthe moneth, which was called baren, for with god nothing shall be vnpossible. And Mary saied: beholde the hand-mayd of the lord, be it vnto me according to thy worde. And the Aungell departed from her.

Saint Markes daye.

The Collect.



Almighty God, which hast instructed thy holy Church, with the heavenly doctrine of thy Euangelist Saint Marke: geue vs grace so to be established by thy holy gospel, that we be not, like children, caried away with euery blast of vain doctrine: Through Iesus Christ our lord.

The Epistle.

Unto

Ephe.iii.



Vnto every one of vs is geue grace, accordyng to the measure of the gift of Christ. wherfore he sayth: when he went vp on hie, he led captiuitie captiue, and gaue giftes vnto mē. That he ascended, what meaneth it, but that he also descended first into the lowest partes of the earth: he that descended, is euen thesame also that ascended vp aboute al heauens, to fulfil al thinges. And the very same made some Apostles, some Prophetes, some Euangelistes, some shepheardes, & teachers: to the edifying of the saintes to the worke and administracion, euen to the edifying of the body of Christ, tyll we all come to the vnitie of the fayth, and knowledge of the sonne of God, vnto a perfecte man, vnto the measure of the full perfecte age of Christ. That we henceforth should be no more chylzen, waueryng and caried aboute with every wynde of doctrine, by the wiliness of men, through craftines whereby they lay awayt for vs to deceiue vs. But let vs folowe the truth in loue, and in al thinges growe in him which is the head, euen Christ: in whom if al the bodye be coupled and knitte together, throughout every iointe, wherewith one ministreth to another (according to the operation, as every part hath his measure) he encreaseth the body, vnto the edifying of it selfe through loue.

¶ The Gospel.

Iohn.xv.



I Am the true vyne, and my father is a husbandman. Every braunche that beareth not fruite in me, he wil take away. And every braunche that beareth fruite, wil he pource, that it may bring forth more fruite. Nowe are ye cleane throughe the woordes whiche I haue spoken vnto you. Wyde in me, and I in you. As the braunche cannot beare fruite of it selfe, excepte it hyde in the

the vine : nomore can ye excepte ye abide in me. I am the vine, ye are the braunches. He that abideth in me, and I in him, the same bryngeth forth muche fruite. For without me, can ye doe nothyng. If a man bide not in me, he is cast forth as a braunche, and is withered : And men gather them, & cast them into the fyre, and they burne. If ye abide in me, and my wordes abide in you, aske what ye wil, & it shalbe done for you. Herein is my father glorified, that ye beare muche fruite, and become my dysciples: As the father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye kepe my commaundementes, ye shal bide in my loue, euen as I haue kept my fathers commaundementes, & abide in his loue. These thynges haue I spoken vnto you, that my ioye might remayne in you, and that your ioye might be ful.

Saint Philip and James.

The Collect.



Almighty God, whom truly to know is euery lastyng lyfe: graunte vs perfectlye to knowe thy sonne Iesus Christe, to see the waye, the trueth, and the lyfe, as thou haste taughte Saincte Philippe, and other the Apostles, Through Iesus Christe oure Lorde.

The Epistle.



James the seruaunt of god, and of the lord Iesus Christe, sendeth greetynge to the James. 1.
twelue Tribes whiche are scattered abroad. My brethre, couste it for an exceding ioye, whē ye fal into diuerse temptacions:
Knowyng

Knowyng this, that the tryng of your fayth gendreth patience, and let patience haue her perfect woozke, that ye may be perfecte, and sounde, lacking nothing. If any of you lacke wisedome, let hym aske of him that geueth it: euen God, which geueth to al men indifferentlye, and casteth no man in the teeth, and it shall bee geuen hym. But let him aske in faith, and wauer not: for he that doubteth, is like a waue of the Sea, which is toste of the windes, and caried with violence. Neyther let that mā thinke that he shall receiue any thyng of the Lorde. A waueryng minded mā, is vnstable in al his waies. Let the brother whiche is of lowe degree, reioyce when he is exalted. Agayne, let hym that is riche, reioyce when he is made lowe. For euen as the flower of the grasse, shall he passe away. For as the sunne ryseth with heate, and the grasse withereth, and his flower falleth awaye, and the beautye of the fashyon of it perissheth: euen so shall the riche man perishe in his wayes. Happy is the manne that endureth temptation: For when he is tried, he shall receiue the crowne of lyfe, which the Lord hath promysed to them that loue him.

The Gospell.

Ioh. xiii.



And Iesus said vnto his disciples: let not your heartes bee troubled. Ye beleue in God, beeleue also in me. In my fathers house are many manshons. If it were not so, I woulde haue tolde you. I goe to prepare a place for you. And if I goe to prepare a place for you, I wil come agayn and receiue you, euen vnto my selfe: that where I am, there may ye be also. And whither I goe, you know, and the waye ye know. Thomas sayth vnto him: Lord, we know not whither thou goest. And howe is it possible for vs to knowe the waye?

Sainct Barnabe Apostle.

way: Iesus sayth vnto hym: I am the way, & the trueth and the lyfe: No man cummeth to the father but by me: yf ye had knowen me, ye had knowen my father also. And now ye know him, and haue seen him. Philip saith vnto him: lord, shewe vs the father, and it sufficeth vs. Iesus sayth vnto hym: haue I been so longe time with you, and yet haste thou not knowen me: Philip, he that hath seen me, hath seen my father: and how sayest thou then, shewe vs the father: Beleuest not thou that I am in the father, and the father in me: The wordes that I spake vnto you, I spake not of my selfe: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, & the father in me. Or els beleue me for the workes sake. Merely, verely, I say vnto you: he that beleueth on me, & woorkes that I doe, thesame shall he doe also: and greater workes then these shall he doe, because I goe vnto my father. And whatsoeuer ye aske in my name, that wil I doe, that the father may be glorified by the sonne. If ye shall aske any thing in my name, I wil doe it.

C Sainct Barnabe Apostle.

The Collecte.

IN Owd almightie, which hast indued thy holy Apostle Barnabas, with singuler gistes of thy holy gost: let vs not be deslitute of thy manyfolde gistes, nor yet of grace, to vse them alway to thy honour & glory: Through Iesus Christ our lord.

The Epistle.



Ydinges of these thinges came vnto the eares Acce. 22 of the congregacion, whiche was in Ierusalem. And they sent furth Barnabas, that he shoulde goe vnto Antioche. whiche when he came, and had seen the grace of GOD, was

was glad: and exhorted them all, that with purpose of heart they would continually cleave vnto the lord. For he was a good man, and full of the holy gost & of faith, & much people was added vnto the lord. Then departed Barnabas to Tharsus, to seke Saul. And whē he had founde hym, he broughte hym vnto Antioche. And it chaunced, that a whole yeaere they had their conuersaciō with the congregacion there, and taught much people: insomuch that the disciples of Antioche were the firste that wer called Christē. In those daies came Prophetes from the citie of Ierusalem vnto Antioche. And there stode by one of them, named Agabus, and signified by the spirit, that there should be great dearth throughout all the worlde, whiche came to passe in the Emperoure Claudius daies. Thē the disciples, euery mā according to his habilitie, purposed to sende succour vnto the brethren which dwelt in Jewry: which thing they also did, and sente it to the elders by the handes of Barnabas and Saul.

The Gospell.

Iohn. xy.



Ihis is my commaundement, that ye loue together as I haue loued you. Greater loue hath no man then this: that a man bestow hys lyfe for hys frendes. Ye are my frendes, yf ye doe whatsoeuer I commaunde you. Hencefoorth call I not you seruautes, for the seruaunt knoweth not what his lord doeth. But you haue I called frendes, for all thynges that I haue heard of my father, haue I opened to you: ye haue not chosen me, but I haue chose you, and ordained you to goe and brynge furth fruite, and that youre fruite shoulde remayne: that whatsoeuer ye aske of the father in my name, he may geue it you.

The

Saint John Baptist,

The Collect.

Almightie God, by whose prouidence thy seruauit John Baptist was wonderfully borne, and sente to prepare the waye of thy sonne our sauoure by preachyng of penaunce: make vs so to folowe hys doctryne and holy life, that we maye truely repente, according to his preaching, & after his example constantlye speake the truth, boldly rebuke vice, & patiently suffre for the truethes sake: through Iesus Christ our Lorde.

The Epistle.



Of good chere my people, O ye Prophetes comfort my people, sayth your God, comfort Ierusalem at the heart, and tell her that her trauaile is at an end, that her offence is pardoned, that she hath receiued of the Lordes hand, sufficient correccion for al her synnes.

Esay. xl.

A voyce cryed in wildernes, prepare the way of the lorde in the wildernes, make straight the path for our God in the deserte. Let al valleies be exalted, and euery mountaine & hil be layd lowe: whatso is croked let it be made straighte, and let the rough be made plaine fieldes. For the glory of the Lord shal appeare, and al fleshe shal at once see it: for why the mouth of the lord hath spoken it. The same voyce spake. Nowe crye. And the prophete aunswered: what shal I crye: that al fleshe is grasse, and that al the goodlines therof is as the floure of the fiede. The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the lorde bloweth vpon them. Neuerthelesse, whether the grasse wither,

witheth, or that the floure fade away, yet the worde of our
God endureth for ever. Goe vp vnto the hie hil (O Sion)
thou that bryngeest good tidinges, lift vp thy voyce with
power, O thou preacher Jerusalem: Lift it vp withoute
feare, and say vnto the cities of Iuda: Behold your god,
beholde, the lord God shal come with power, and beare
rule with his arme. Beholde, he bryngeth his treasure
with hym, and his workes goe before him. He shal feede
his flocke like an heardman. He shal gather the lambes
together with his arme, and cary them in hys bosome,
and shal kindly intreate those that beare younge.

The Gospell.

Luke. i.

Izabethes time came that she should bee
delyuered, and she brought furth a sonne.
And her neighbours and her cosins heard
howe the lorde had shewed greate mercye
vpon her, and reioysed with her. And it
fortuned that in the eight daye they came
to circumcise the childe, and called hys name Zachary,
after the name of his father. And his mother answered
and sayd: not so, but his name shalbe called Iohn. And
they sayd vnto her: There is none in thy kinred that is
named with this name. And thei made signes to his fa-
ther, how he woulde haue him called. And he asked for
writing tables, and wrote, sayinge: his name is Iohn.
And they meruayled all. And his mouth was opened
immediatlye, and his tonge also, and he spake & praised
God. And feare came on all them that dwelte nye vnto
him. And al these sayinges was noised abroad through-
out all the hye countrey of Jewry, and they that heard
them layed them vp in theyr heartes, saying: what ma-
ner of childe shal this be? And the hand of the lord was
with hym. And his father zacharias was filled with
the holy gost, and prophesied, sayinge: Praised be the lord
God of Israel, for he hath visited & redeemed hys people.
And

Saint Iohn Baptist.

And hathe rayled by an horne of saluacion vnto vs, in the house of his seruaunte Dauid. Euen as he promised by the mouth of his holy Prophetes, whiche were sence the world began. That we should be saued frō our enemies, & frō the hand of al that hate vs. That he woulde deale mercifullye with oure fathers, and remembre his holy couenaūt. And he woulde performe the othe whiche he sware to our father Abraham for to forgeue vs. That we being deliuered oute of the handes of oure enemies, might serue him without feare all the dayes of our lyfe, in suche holynesse and ryghteousnesse, as are acceptable for hym. And thou chylde shalt bee called the Prophete of the hyst: for thou shalt goe before the face of the lord to prepare his waies. To geue knowledge of saluacion vnto his people for the remissio of synnes. Through the tender mercy of our God, wherby the daye spring from an hve hath visited vs. To geue light to them that sate in darkenes, and in the shadowe of death, to guyde our feete into the waye of peace. And the chylde grewe and waxed strong in spirite, and was in wildernesse tyll the daye came, when he shoulde shewe hymselfe vnto the Israelites.

Saint Peters

Daye.

The Collecte.



Almyghtie God, whiche by thy sonne Iesus Christ hast geuen to thy Apostle Saint Peter many excellent giftes, and commaūdedst him earnestly to fede thy flocke: make we beseeche thee, all Bishops & Pastours diligently to preache thy holy word, and the people obedientlye to folow thesame, that they maye receiue the crowne of everlastyng glorye: through Iesus Christ our Lorde.

P. l.

The



At the same time Herode the king stretched forth his handes to vere certayn of the cōgregation. And he kylled James the brother of John with the swoerde. And because he saw it pleased the Jewes, he proceded farther & tooke Peter also. Then were the dayes of sweete bread. And when he hadde caught him, he put him in prielson also, & deliuered hym to foure quaternions of souldiers to be kept: intending after Easter to bring him forth to the people. And Peter was kept in prielson, but prayer was made without ceasing, of the congregation vnto God for him. And when Herode would haue broughte him oute vnto the people, thesame night slept Peter betwene two souldiers, bound with two chaines: & the keepers before the dore, kept the prielson. And behold, the Aungel of the Lord was there present, and a lyghte shyned in the habitation. And he smote Peter on the side, and stirred him vp, saying: arise vp quickly. And his chaynes fel from his handes. And the Aungel sayd vnto him: gyde thy selfe, and bynd on thy sandales. And he so did. And he saith vnto him: cast thy garment about thee and folow me. And he came out and folowed him, & wist not that it was trueth whiche was done by the Aungel, but thoughte he had seen a vision. When they were paste the fyrst and second watche, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by the owne accord. And they went out, and passed thorowe one strete, and forthwith the Aungell departed from him. And when Peter was come to him selfe, he sayd: now I know of a suertie that the Lord hath sent his Aungel, and hath delpyered me out of the hande of Herode, and from all the wayting of the people of the Jewes.

CThe

Saint peters daye,

The Gospell.



When Iesus came into the coastes of the citie which is called Cesarea Philippi, he asked his disciples, saying: whō doe men saye that I the sonne of man am? They sayde: Some saye that thou arte John Baptist, some helias, some Ieremias, or one of the Prophetes. He sayth

Mat. xvi.

vnto them: but whom say ye that I am? Symon Peter answered, and sayd: Thou arte Christ the sonne of the lyving God. And Iesus answered, and said vnto him. Happy art thou Symō the sonne of Jonas: for fieshe & bloude hathe not opened that vnto thee, but my father which is in heauen. And I say vnto thee, that thou art Peter: and vpon this rocke I wyl buylde my congregacion. And the gates of hell shal not preuayle agaynst it. And I wyl geue vnto thee the keyes of the kingdom of heauen. And whatsoeuer thou byndest in earth, shal be bound in heauen: and whatsoeuer thou loostest in earth, shalbe loosed in heauen.

Saint James

the Apostle.

The Collecte.



Graunte, O merciful God, that as thy holy Apostle Saint James, leauing his father & all that he had, without delaye, was obedient vnto the calling of thy sonne Iesus Christ, and folowed him: So we, forsaking all worldly and carnal affections, may be euermore ready to folowe thy cōmaundementes: through Iesu Christ our Lorde.

The Epistle.

2. ii. In

Actes. xi.



In thoſe dayes came Prophetes from the citie of Jeruſalem vnto Antioche: And there ſtoode by one of theſe named Agabus, and ſignified by the ſpyrite, that there ſhoulde bee greate dearth throughout al the worlde, which came to paſſe in the Emperoure Claudius dayes. Theſe the diſciples, every mā according to his habilitie purpoſed to ſend ſuccour vnto the brethre whiche dwelt in Jewry: which thing thei alſo did, & ſent it to the elders, by the hādes of Barnabas & Saul. At the ſame time Herode the king ſtretched forth his handes to bere certayn of the cōgregaciō. And he killed James the brother of John with the ſwoerde. And becauſe he ſawe it pleaſed the Jewes, he proceeded farther & toke Peter alſo.

¶ The Goſpell.

Mat. xx.



Then came to him the mother of Zebedees childre, with her ſōnes, worſhipping him, and deſyring a certain thing of him. And he ſaid vnto her: what wilt thou? She ſaid vnto him: Graunt that theſe my two ſonnes may ſytte the one on thy righte hand, & the other on thy left, in thi kingdō. But Jeſus answered & ſayd: ye wote not what ye aſke. Are ye able to drinke of the cup that I ſhal drinke of, & to be baptiſed with the baptiſme that I am baptiſed with? They ſayd vnto him: we are. He ſaid vnto the: ye ſhal drinke in dede of my cuppe, & be baptiſed with the baptiſme that I am baptiſed with: but to ſit on my right hand, & on my left, is not myne to geue, but it ſhal chaunce vnto them that it is prepared for of my father. And when the ten heard thys, they diſdayned at the two brethren. But Jeſus called them vnto hym, and ſayde: ye knowe that the

Princes

Princes of the nations haue dominion ouer them, and they that are great men, exercise auctoritie vpon them. It shall not be so amonge you. But whosoever wyll be great among you, let him be youre minister: and whosoever wyll be chief amonge you, let him be your seruaunt. Euen as the sonne of man came not to be ministered vnto, but to minister, and to geue his lyfe a redemption for many.

CSaint Bartholomewe.

The Collecte.



Almightie and euerlasting God, which hast geuen grace to thy Apostle Bartholomewe truely to beleue and to preache thy woorde: graunt we beseeche thee, vnto thy church, both to loue that he beleeued, & to preache that he taught: through Christ our Lorde.

The Epistle.



By the handes of the Apostles were many signes & wonders shewed among the people. And they were all together with one accord in Salomons porche. And of other durst no man ioyne himselfe to them: neuerthelesse the people magnified them. The numbze of them that beleued in the Lorde, both of men & women, grewe more and more: insomuch that they broughte the sycke into the stretes, and layde them on beddes and couches, that at the least waye the shadowe of Peter, when he came by, myghte shadowe some of them. There came also a multitude oute of the cities rounde aboute, vnto

Actes. vi.

R.iii.

Jerusalem.

Saint Bartholomewe.

Jerusalem, bringing sicke folkes, and them which were
bered with vncleane spyrtes: And they were healed e-
uery one.

The Gospell.

Lu:xxii.



And there was a stryfe amonge
them, which of thē shoulde seme
to bee the greatest. And he sayde
vnto them: the kinges of naciōs
reygne ouer them, and they that
haue auctoritie vpon thē, are cal-
led gracious lordes: But ye shal
not so bee. But he that is grea-
test among you, shal bee as the
yonger: & he that is chief, shalbe
as he that doeth minister. For whether is greater, he
that sytteth at meate, or he that serueth: Is not he that
sytteth at meate: But I am among you, as he that mi-
nistreth. Ye are they which haue bidden with me in my
temptaciōs. And I appoynt vnto you a kingdō, as my
father hath appoynted vnto me, that ye maye eate and
drinke at my table in my Kingdome, and syt on seates
iudgeinge the twelue Tribes of Israell.

Saint Mathewe.

The Collecte.

Almighty God, which by thy blessed sōne diddest
call Mathew from the receypte of custome to bee
an Apostle and Euangelist: Graunt vs grace to
forsake all couetous desyres, and inordinate loue of ry-
ches, and to folowe thy sayde sonne Iesus Christe: who
lyueth and reygneth. &c.

The



Seynge that we haue surthe an offyce, euen as God hath had mercy on vs we goe not out of kinde, but haue caste fro vs the clokes of vn honestie, & walke not in craftines, neither handle we the worde of God deceyptfullie, but open the trueth, and reporte oure selues to e- uery mans conscience in the syght of God. Vt oure Gos- pell be yet hyd, it is hyd amonge them that are loste, in whom the God of this world hath blinded the myndes of them which beleue not, lest the lighte of the Gospell of the glorie of Christe (whiche is the Image of God) should shyne vnto them. For we preache not our selues, but Christ Iesus to be the Lorde, and oure selues youre seruauntes, for Iesus sake. For it is God that comaun- deth the light to shine out of darkenes, which hath shy- ned in oure heartes, for to geue the lighte of the knowe- ledge of the glorie of God, in the face of Iesus Christe.

The Gospell.



And as Iesus passed forth from thence, he sawe a man (named Mathew) sitting at the receypt of custome, and he sayde vnto hym: folowe me. And he arose and folowed him. And it came to passe as Iesus sate at meate in hys house: beholde, manye Publicans also and synners that came, sate downe with Je- sus and his disciples. And when the Phariseis sawe it, they sayde vnto his disciples: why eateth your mayster with Publicans and synners: But when Iesus hearde that, he sayde vnto them: They that be stronge neede

Saint Michael and all Angels;

not the phisicion, but they that are sicke. Goe ye rather & learne what that meaneth: I wyl haue mercy, and not sacrifice: for I am not come to cal the righteous, but sinners to repentaunce.

¶ Saint Michael and all Angels.

¶ The Collecte.

Euerlasting God, whiche hast ordeyned & constituted the seruices of all Angels and men in a wonderful ordre: mercifully graunt, that they which alway doe thee seruice in heauē, may by thy appoyntmente succoure and defende vs in earth: through Iesus Christ our Lorde. &c.

The Epistle.

Apo. xii



Here was a greate battayle in heauē: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and preuayled not, neyther was their place founde anye more in heauen. And the greate Dragon, that olde serpēt, called the deuyl and Sathanas, was caste oute, whiche deceyueth all the worlde. And he was cast into the earth, and his Angels were caste out also with him. And I hearde a loude voyce, saying: in heauen is nowe made saluacion & strenght, & the kingdom of our God, & the power of his Christ. For the accuser of our brethren is caste downe, whiche accused thē before God daye and night. And they ouercame him by the blond of the lābe, and by the word of theyr testimonye, and they loued not theyr

they lyues vnto the death. Therefore reioyce heauens,
and ye that dwell in them. woe vnto the inhabitours
of the earth, and of the sea: for the deuyll is come downe
vnto you, which hath great wrath, because he knoweth
that he hath but a shorthe tyme.

The Gospell.



At the same time came the disci-
ples vnto Iesus, saying: who is
the greateste in the kingdom of
heauē? Iesus called a childe vn-
to him, and set hym in the mid-
dest of them, and sayd: Verely I
say vnto you, excepte ye turne &
become as children, ye shall not
entre into the kingdom of hea-
uen. whosoever therefore hum-

mat. xviij

bleth himselfe as this childe, that same is the greatest in
the kingdō of heauen. And whosoever receyueth such a
chylde in my name, receyueth me. But who so doeth of-
fende one of these litle ones whiche beleue in me, it were
better for him that a milstone were hanged aboute hys
necke, and that he were drowned in the depth of the sea.
woe vnto the worlde, because of offences: necessary it is
that offences come: But woe vnto the man by whome
the offence cometh. wherefore, yf thy hande or thy foote
hinder thee, cut him of, & cast it from thee. It is better for
thee to entre into lyfe halte or maymed, rather thē thou
shouldest (hauing two handes or two fete) bee caste into
everlastinge fyre. And yf thyne eye offende thee, plucke it
out, and cast it from thee. It is better for thee to entre in-
to lyfe with one eye, rather then (hauing two eyes) to be
cast into hell fyre. Take heede that ye despise not one of
these litle ones. For I saye vnto you: that in heauē their
Angels do alwayes behold the face of my father, which
is in heauen.

¶ The

¶ Saint Luke the Euan- geliste.

¶ The Collecte.

A mightie God which calledst Luke the phisician,
whose prayse is in the gospel, to be a phisicion of
the soule: it maye please thee by the hollesome me-
dicines of his doctrine, to heale all the diseases of oure
soules: through thy sonne Jesu Christ our Lorde.

The Epistle.

ii. tim. iiii.

WAtche thou in al thinges, suffre afflictions,
do the worke thoroughly of an Euangelist,
fulfil thine office vnto the vttermoste: bee
sobre. For I am now ready to be offred,
& the tyme of my departinge is at hande.
I haue foughte a good fight, I haue fulfilled my course,
I haue kept the fayth. Fro henceforth there is layde by
for me a crowne of righteousness, which the Lord (that
is a righteous iudge) shal geue me at that day: not to me
onely, but to al the that loue his cominge. Doe thy dyl-
gence, that thou mayst come shortly vnto me. For De-
mas hath forsaken me, & loueth this present worlde, and
is departed vnto Thessalonica, Cresces is gone to Ga-
lacia. Titus vnto Dalmacia, onely Lucas is with me.
Take Marke and bringe him with thee, for he is profi-
table vnto me for the ministracion. And Tichicus haue
I sente to Ephesus. The cloke that I leste at Troada
with Carpus, when thou comest bring with thee, & the
booke, but specially the parchement. Alexander the cop-
persmith dyd me much euyll: the Lord rewarde him ac-
cording to his deedes, of whom bee thou ware also: For
he hath greatly withstande our woordes.

¶ The

Saint Luke the Euangelist.
The Gospel.



he Lord appointed other seuentie (and Luke. 2.
two) also, and sente them two and two
before him into euerye citie and place,
whither he him self would come. Ther-
fore he sayde vnto them: the harueste is
greate, but the labourers are few. Pray
ye therefore the Lord of the harueste, to
send forth labourers into the haruest. Go youre wayes:
behold, I sende you forth as lambes amonge wolues.
Beare no wallet, neither scrip, nor shoes, and salute no
man by the waye: into whatsoeuer house ye entre, fyrst
saye: peace bee to this house. And yf the sonne of peace
bee there, youre peace shall rest vpon him: yf not, it shall
returne to you agayne. And in the same house tarie styl,
eating and drynkinge suche as they geue. For the labou-
rer is worthy of hys rewarde.

C Simon and Jude
Apostles.

C The Collecte.



Almightie God, which haste buylded thy con-
gregacion vpon the foundation of the Apo-
stles and Prophetes, Jesu Christe him selfe
beyng the head corner stone: graunte vs so to
be ioyned together in vnitie of spirite by theyr doctryne,
that we may be made an holy temple acceptable to thee:
through Jesu Christ our Lorde.

C The Epistle.

Judas

Iude, i



As the seruauunt of Iesu Christ, the brother of James: to them whiche are called & sanctified in God the father, & preserued in Iesu Christ. Mercye vnto you, & peace & loue be multiplied. Beloued, whē I gaue al diligence to write vnto you of the common saluacion, it was nedefull for me to wryte vnto you, to exhorte you that ye shoulde continually labour in the fayth, which was once geue vnto the saintes. For there are certaine vngodly men craftely crept in, of which it was written afore tyme vnto suche iudgement. Thei turne the grace of our God vnto wantonnes, & denye god (which is the onely lord) & oure Lord Iesu Christ. My mind is therefore to put you in remembraunce, forasmuche as ye once know, this how that the Lord (after that he had deliuered the people out of Egypt) destroyed them which after beleued not. The Angels also which kepte not theyr fyrst state, but left theyr owne habitation, he hath reserved in euerlastinge chaines vnder darkenesse, vnto the iudgement of the greate daye: euen as Sodom and Gomor, & the citties about them, which in like maner defiled themselves with fornicacion, & folowed straunge fleshe, are set forth for an example, & suffre the payne of eternal fyre: lyke wylse these beeinge deceyued by dreames, defyle the fleshe, despyse rulers, & speake euyll of them that are in auctoritie.

¶ The Gospell.

Iohn, xv



His commaunde I you, that ye loue together. Yf the world hate you, ye know it hated me before it hated you. Yf ye were of the worlde, the worlde woulde loue his owne: howbeit, because ye are not of the world, but I haue chosen you oute of the worlde, therefore the worlde hateth

hateth you. Remembre the word that I saye vnto you: the seruaunt is not greater then the Lord. Yf they haue persecuted me, they wyl also persecute you. Yf they haue kept my saying, they wyl kepe yours also. But all these thinges wyl they doe vnto you for my names sake, because they haue not knowen him that sent me. Yf I had not come and spoken vnto the, they should haue had no synne: but now haue they nothinge to cloke theyr sinne withall. He that hateth me, hateth my father also. Yf I had not done among the the workes which none other man dyd, they should haue had no sinne. But now haue they bothe seen and hated, not onely me, but also my father. But this happeneth, that the saying might be fulfilled that is writte in theyr lawe: They hated me without a cause. But whē the comforter is come, whō I will send vnto you from the father, euen the spirite of trueth (whiche procedeth of the father) he shall testifie of me. And ye shall beare witnesse also, because ye haue been with me from the beginninge.

¶ All Sainctes.

The Collecte.

Almightye God, whiche haste knytte together thy electe in one Communion and feloweship, in the mysticall bodye of thy sonne Christ oure Lord: graunt vs grace so to folowe thy holye Sainctes in all vertues, and godlye lyuinge, that wee maye come to those inspeakeable ioyes, whiche thou haste prepared for them that vnfaynedlye loue thee: Through Iesus Christe our Lorde.

¶ The Epistle.

Behold



Behold, I John saw another Angell ascende fro the rysinge of the Sunne, whiche hadde the seale of the lyuing God, and he cried with a loude voice to the foure Angels (to whō power was geue to hurt the earth & the sea) sayinge: Hurte not the earth, neither the sea, neither the trees, tyll we haue sealed

the seruauntes of oure God in theyr foreheades. And I heard the numbze of them which were sealed: and there were sealed an. C. and. xliiii. M. of all the trybes of the chyldren of Israel.

Of the trybe of Juda were sealed. xii. M.

Of the trybe of Ruben were sealed. xii. M.

Of the trybe of Gad were sealed. xii. M.

Of the trybe of Aser were sealed. xii. M.

Of the trybe of Neptalim were sealed. xii. M.

Of the trybe of Manasses were sealed. xii. M.

Of the trybe of Symeon were sealed. xii. M.

Of the trybe of Levi were sealed. xii. M.

Of the trybe of Isachar were sealed. xii. M.

Of the trybe of Zabulon were sealed. xii. M.

Of the trybe of Joseph were sealed. xii. M.

Of the trybe of Benjamin were sealed. xii. M.

After this I behelde: & loe, a great multitude (whiche no manne can noumbze) of all nacions and people, and togues, stode before the seate, & beefore the lambe clothed with longe white garmentes, & Palmes in their hādes, and cried with a loude voyce, saying: saluacion be ascribed to him that sitteth vpon the seate of our God, & vnto the lambe. And al the Angels stode in the compasse of the seate, and of the elders, and the foure beastes, and fel before the seate on theyr faces, and worshipped God, sayinge: Amen. Blessinge, and glorie, and wisdom, and thanke, and honour, and power, and might, be vnto our God for evermore. Amen.

The

All Sainctes.
The Gospel.



Iesus seeing the people, wente vp into
the mountaine: and when he was set,
his disciples came to him, & after that
he had opened his mouth, he taughte
them, saying: Blessed are the poore in
spirite, for theirs is the kingdō of hea-
uen. Blessed are they that mourne, for

Math. v.

they shal receyue comfort. Blessed are the meke, for they
shal receyue the enheritaunce of the earth. Blessed are
they which hūgre and thirst after righteousnes, for they
shall be satisfied. Blessed are the mercypfull, for they shal
obtayne mercye. Blessed are the pure in hearte, for they
shal see God. Blessed are the peacemakers, for they shal
be called the chyl dren of God. Blessed are they whiche
suffre persecucion for righteousnes sake, for theirs is the

Kingdome of heauen. Blessed are ye when men re-
uyle you and persecute you, and shall faise ly saye
all maner of euyl sayinges agaynste you for
my sake: reioyce and bee glad, for greate is
poure rewarde in heauen. For so per-
secuted they the Prophetes
whiche were bee-
fore you.

);(



The order for the administration of the Lordes

Supper or holyc

Communion.



So many as entende to be partakers of the holyc Communion, shall sygnifye theyr names to the Curate ouer nyghte, or els in the mornynge, afore the begynninge of mornynge prayer, or immediatly after.

And yf any of those be an open and notorious euill lyuer, so that the congregacion by hym is offended, or haue done anye wronge to hys neyghbours, by woorde or dede: The Curate hauinge knowledge thereof, shall call hym, and aduertise hym, in anye wyse not to presume to the Lordes Table, vntyll he haue openly declared hym selfe to haue truely repented, and amended hys former naughtye lyfe, that the congregacion maye thereby be satisfyed, whyche afore were offended: and that he haue recompensed the parties, whome he hath done wronge vnto, or at the least declare hym selfe to be in full purpose so to doe, as soone as he conueniently maye.

The same ordze shall the Curate vse, with those, betwixte whome he percepueth malycie and hatred to rayne, not sufferinge them to be partakers of the LORDES table, vntyll he know them to be reconcyled. And yf one of the parties so at variaunce, be contente to forgeue from the bottome of hys hearte, all that the other hath trespassed agaynst hym, and to make amendes for that he hym selfe hath offended, & the other partie wpll not be perswaded to a godly vnitie, but remayne styll in hys frowardnesse and malycie: The Minister in that case, oughte to admytte the penitent person to the holy Communion, and not hym that is obstinate.

The Table haupng at the Communion tyme a fayre white linnen clothe vpon it, shall stande in the body of the Church, or in the chauncell, where Mornynge prayer, and Euenynge prayer be appoynted to bee sayde. And the Priest standing at the north syde of the Table, shall saye the Lordes prayer with thys Collete folowynge.

O. i.

Almightie

The Communion.



Almightie God, vnto whom al heartes be o-
pen, al desyres knowen, and from whom no
secretes are hyd: cleanse the thoughtes of oure
heartes by the inspiration of thy holy spirit,
that we maye perfectlve loue thee, and wor-
thely magnifie thy holy name: through Christ our lord.
Amen.

¶ Then shal the Priest rehearse distinctly all the .x. Com-
maundementes: and the people knelyng, shal after euerpe
Commaundement aske Gods mercy for theyr transgressi-
on of thesame, after thys sorte.

Ministre.

God spake these wordes, and sayd: I am the Lorde thy
God. Thou shalt haue none other Goddes but me.

People.

Lorde haue mercye vpon vs, and encline oure heartes
to kepe thys lawe.

Ministre.

Thou shalt not make to thy selfe any grauen ymage,
nor the lykenes of any thyng that is in heauen aboue,
or in the earth beneath, nor in the water vnder the earth.
Thou shalt not bowe downe to them, nor worshyppe
them: for I the Lorde thy God am a gealous God, and
visite the sinne of the fathers vpon the childre, vnto the
thyrde and fourth generacion of them that hate me, and
shewe mercy vnto thousandes in them that loue me and
kepe my commaundementes.

People.

Lorde haue mercye vpon vs, and encline our heartes to
kepe thys lawe.

Ministre.

Thou shalt not take the name of the Lorde thy God in
vayne: for the lorde wil not holde him gylteles that ta-
keth hys name in vayne.

People.

Lorde haue mercye vpon vs, and encline our. &c.

Ministre.

Remembre that thou kepe holy the Sabboth daye. vi.

dayes

dayes shalt thou labour and doe all that thou haste to doe, but the seventh daye is the sabboth of the lord thy God. In it thou shalt doe no maner of worke, thou and thy sonne and thy daughter, thy man seruaunt, and thy maide seruaunte, thy Catel, & the straunger that is within thy gates: for in .vi. dayes the lord made heauen and earth, the Sea, and all that in them is, and rested the seventh day. wherfore the Lord blessed the seventh day, and halowed it.

People.

Lord haue mercy vpon vs, and encline our. &c.

Ministre.

Honour thy father and thy mother, that thy dayes may be long in the land which the lord thy God geueth thee.

People.

Lord haue mercy vpon vs, and encline our. &c.

Ministre.

Thou shalt doe no murther.

People.

Lord haue mercy vpon vs, and encline our. &c.

Ministre.

Thou shalt not commit adulterie.

People.

Lord haue mercy vpon vs, and encline our. &c.

Ministre.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and encline our. &c.

Ministre.

Thou shalt not beare false witness against thy neighbour.

People.

Lord haue mercy vpon vs and encline our heartes to kepe thys lawe.

Ministre.

Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor hys seruaunt, nor hys mayde, nor hys ore, nor hys asse, nor any thyng that is hys.

People.

Q.ii.

Lord

Lord haue mercy vpon vs, and wyte al these thy lawes
in our heartes we beseeche thee.

Then shall folowe the Collecte of the daye, with one
of these two Collectes folowynge for the king: the Priest
standing vp and saying.

Let vs praye.

Priest.



Al mightie God, whose kyngdome is euerla-
stynge, and power infinite: haue mercy vpon
the whole congregacio, and so rule the heart
of thy chosen seruaunte **E**dward the sixthe,
our kyng and governour, that he (knowynge
whose minister he is) maye aboue all thynges seeke thy
honoure and glory: and that we his subiectes (duely co-
sidering whose auctoritie he hath) may faithfully serue,
honour, and humbly obey him, in thee, and for thee, accor-
dyng to thy blessed worde and ordynance: Throughe
Jesus Christ our lord: who with thee, and the holy gost;
lyueth & reigneth euer one god, world without end. Amen



Al mightie and euerlasting god, we be taught
by thy holy word, that the heartes of kinges
are in thy rule and gouernance, & that thou
dooest dispose, and turne them as it semeth
best to thy Godly wysdome: we humbly bee-
seeche thee, so to dispose & gouerne the hearte of **E**dwarde
the sixth, thy seruaunt, our king and gouernoure, that in
al his thoughtes, wordes, and workes, he may euer seeke
thy honoz and glory, and study to preserve thy people co-
mitted to hys charge, in wealth, peace, and godlynesse.
Graunte thys O mercifull father, for thy deare sonnes
sake Jesus Christ our Lorde. Amen.

Immediately after the Collectes, the priest shall reade the
Epistle, begynnyng thus.

The Epistle wrytten in the.

Chapter of.

And the Epistle ended, he shall saye the Gospel, beginninge
thus.

The Gospel, wrytten in the.

Chapter of.

And the Epistle and Gospel beyng ended, shall saye the
Crede,

I beleue



Ibeleue in one god, the father almightie maker of heauen and earth, and of all thynges visibible, and inuisible: And in one lord Iesu Christ, the onely begotten sonne of God, begotten of hs father before al worldes: God of God, light of light, very God of very God: begotten, not made, beeing of one substance with the father, by whom al thinges were made: who for vs men & for oure saluacion, came downe fro heauen, & was incarnate by the holy gost, of the vyrgyn Mary, & was made mā: and was crucified also for vs, vnder Poncius Pilate. he suffered and was buried and the thyrday he arose againe accordyng to the scriptures: and ascended into heauen, and sitteth at the ryght hand of the father. And he shal come agayne with glozpe, to iudge bothe the quicke and the dead: whose kyngdom shal haue none ende. And I beleue in the holy gost, the Lorde and gener of lyfe, who procedeth from the father and the sonne, who with the father and the sonne together, is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholyke and Apostolike churche. I acknowledge one Baptisme, for the remission of synnes. And I loke for the resurrection of the dead, and the lyfe of the worlde to come. Amen.

After the Crede, yf there be no sermon, shal folowe one of the homelies already set forth, or hereafter to be set forth by commune auctoritie.

After suche sermon, homelie, or exhortacion, the Curate shal declare vnto the people whether there be any holpe dayes or fasting daies the weke folowing: and earnestly exhorthe them to remembre the pooze, saying one or moe of these sentences folowing, as he thinketh most couenient by his discrecion.

Let your lyght so shine before men, that they maye see your good workes, and glorifie your father whiche is in heauen. Math. v.

Laye not vp for your selues treasure vpon the earth where the rust and moth doeth corrupt, & where theues breake through and steale: But laye vp for your selues treasures in heauen, where neither ruste nor mothe dothe corrupt, Math. vi.

The Communion.

corrupte, and where theues doe not breake through and steale.

Math.vii. Whatsoever you woulde that men shoulde doe vnto you, euen so doe vnto them: for this is the lawe and the prophetes.

Math.vii. Not euery one that sayth vnto me, lord lord, shall entre into the kingdom of heauen: but he that doth the wil of my father whiche is in heauen.

Luk.xix. Zache stode forth, and said vnto the lord: behold lord, the half of my goodes I geue to the poore, and if I haue done any wrong to any man, I restore foure folde.

i.Cor.ix. Who goeth a warrefare at any tyme of his own cost: who planteth a vineyarde, and eateth not of the fruite thereof: Or who fedeth a flocke, and eateth not of the milke of the flocke.

i.Cor.ix. If we haue sown vnto you spiritual thynges, is it a great matter, if we shal reape your worldly thynges?

i.Cor.ix. Doe ye not knowe, that they whiche minister aboute holy thynges, liue of the sacrifice: They which waite of the altare, are partakers with the altare. Euen so hath the Lorde also ordayned, that they whiche preache the gospel, should liue of the gospel.

ii.Cor.ix. He which soweth little, shal reape little: and he that soweth plenteously shal reape plenteously. Let euery man doe accordyng as he is disposed in his hearte, not grudging, or of necessitie: for God loueth a cherefull geuer.

Gala.vi. Let him that is taught in the word, minister vnto him that teacheth, in al good thinges. Be not deceiued, God is not mocked: for whatsoever a man soweth, that shall he reape.

Gala.vi. Whyle we haue time, let vs doe good vnto al men, and specially vnto the, which are of the householde of faith.

i.Tim.vi. Godlynes is greate ryches, if a mā be contented with that he hath: for we broughte nothyng into the worlde, neyther may we cary any thyng out.

i.Tim.vi. Charge them which are riche in this world, that they be ready to geue, & glad to distribute: layinge by in store for

The Communion.

for themselves a good foundation agaynst the tyme to come, that they may attaine eternall lyfe.

God is not vnrighteous, that he wyll forgeatte your ^{Heb. vi.} workes and labour that procedeth of loue: whiche loue ye haue shewed for hys names sake, whiche haue ministered vnto sainctes, and yet doe minstre.

To doe good, and to distribute, forgeat not: for with ^{Heb. xiii.} suche sacrifices God is pleased.

Whoso hath this worldes good, and seeth his brother haue nede, and shutteth by hys compassion from hym, ^{i. Ioh. iii.} how dwelleth the loue of god in hym?

Geue almosse of thy goodes, and turne neuer thy face from any pooze man, and then the face of the lord shall ^{Tob. iii.} not be turned away from thee.

Be merciful after thy power. If thou hast much, geue ^{Tob. iii.} plenteously: If thou hast litle, doe thy diligence gladly to geue of that litle: for so gatherest thou thy selfe a good rewarde, in the day of necessitie.

He that hath pietie vpon the pooze, lendeth vnto the ^{pro. xii.} lord: & loke what he laith out, it shall be paid him again.

Blessed be the man that prouideth for the sicke and ^{Psal. lxi.} nedy, the lord shall deliuer him in the tyme of trouble.

¶ Then shall the Churche wardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poze mens boxe: and vpon the offering daies appointed, euery man and woman shall paye to the curate the due and accustomed offeringes: after whiche done, the priest shall saye.

Let vs pray for the whole state of Christes Churche militant here in earth.



Almightie and euerliuing God, which by thy ^{Yf there be none almosse geuen vnto the poore, than shall thy wordes of acceptyng our almes be left vnsayd.} holy Apostle haste taughte vs to make prayers and supplicacions, and to geue thanks for all menne: we humbly beseeche thee moste mercifully to accepte oure almosse, and to receiue these our prayers whiche we offre vnto thy diuine Maiestie: beseeching thee to inspire continuallye, the vniuersal churche with the spirite of trueth, vnitie and con-

D. iii.

corde:

The Communion.

orde: and graunte that al they that doe confesse thy holy name, maye agree in the trueth of thy holy word, and lyue in vnitie and Godly loue. We beseeche thee also to saue and defende all Christian kynges, Princes, and gouernours, and specially thy seruante, Edwarde oure Kyng, that vnder hym we maye be Godlye and quietly gouerned: and graunte vnto hys whole counsaile, and to al that be put in auctoritie vnder hym, that they may truely and indifferentlye minister iustice, to the punysshmente of wickednesse and vice, and to the mayntenaunce of Gods true religion and vertue. Geue grace (O heauenly father) to all Bilshops, pastoures and Curates, that they may both by theyr lyfe and doctryne set forth thy true and lyuely worde, and rightly and duely administer thy holy Sacramentes: and to al thy people geue thy heauenly grace, and especially to thys congregacio here present, that with meke hearte & due reuerence, they maye heare and receiue thy holy worde, truely serupnge thee in holynes and righteousnesse al the dayes of their lyfe. And we most humbly beseeche thee of thy goodnesse (O Lord) to counforte and succoure al them whiche in thys transitorye life be in trouble, sorowe, nede, sickenes, or any other aduersitie: Graunt this O father, for Iesus Christes sake our onely mediatur and aduocate. Amen.

Then shal folowe this exhortacion, at certaine times when the Curate shal see the people negligent to come to the holy Communion.



We bee come together at this tyme derely beloved brethren, to fede at the lordes supper, vnto the whiche in Goddes behalfe I bydde you all that be here presente, and beseeche you for the Lorde Iesus Christes sake, that ye wyll not refuse to come thereto, being so louingly called and bydden of god hymselfe. Ye knowe howe greuous and vnkynde a thyng it is, when a man hath prepared a ryche feast, decked his table with al kinde of prouision, so that there lacketh

lacketh nothyng but the geastes to sit downe: & yet they which be called, without any cause most vntthankfully refuse to come. which of you in such a case would not be moued: who would not thynke a great iniury & wrong done vnto him: wherfore most derely beloued in Christ, take ye good hede, lesse ye with drawynge youre selues fro this holy supper, prouoke gods indignaciō againste you. It is an easye matter for a man to saye, I wyll not Communicate, because I am otherwyse letted with worldly busynes: but such excuses be not so easely accepted and allowed beefore God. If any man saye, I am a greuous sinner, and therfore am afrayed to come: wherfore then doe you not repent and amend. when god calleth you, be you not alshamed to saye you wil not come: when you shoulde returne to God, will you excuse youre selfe and saye that you be not ready: Consydre earnestly with your selues how little suche feyned excuses shall auaile beefore God. They that refused the feast in the gospell, because they had boughte a farme, or would trie theyr yokes of oren, or beecause they were married, were not so excused, but counted vnworthy of the heauenlye feast: I for my part am here present, and according vnto mine office, I bidde you in the name of God, I cal you in Christes behalfe, I exhorte you, as you loue youre owne saluation, that ye wilbe partakers of thys holy Communion. And as the sōne of god did vouchesafe to yelde vp his soule by death vpon the Crosse for your healthe: even so it is youre duetie to receyue the Communion together in the remembraunce of hys death, as he himselfe commaunded. Nowe if you wyll in nowyse thus dooe, consydre with your selues howe greate inturpe you doe vnto God, and howe sore punisshmente hangeth ouer your heades for the same. And wheras you offend god so sore in refusinge thys holy Banquet, I admonyſhe, exhort, and beseeche you, that vnto this vnkindnes ye wyll not adde any more. which thyng ye shall doe, if ye stand by as gasers and lokers on the that doe communicate,
and

and be no partakers of the same your selues. For what thing can this be accounted els, the a further cōtempt and vnkindnes vnto god: Trulyt it is a great vnthankfulnes to saye naye when ye be called: but the faulte is muche greater when men stande by, and yet wil neither eate nor drynke thys holy Communion with other. I pray you what can this be els, but euen to haue the mysteries of Christ in derision: It is said vnto al: Take ye and eate. Take and drynke ye all of thys: doe this in remembraunce of me. with what face then, or with what cōtēnaunce shal ye heare these wordes: what wil this be els but a neglectyng, a despyling, and mocking of the Testament of Christ: wherfore, rather then you should so doe, depart you hence and geue place to them that be Godly disposed. But when you departe, I beseeche you, pondre with your selues from whom you depart: ye depart from the lordes table, ye depart from your brethre, and from the banquet of mooste heavenly foode. These thynges if ye earnestly considre, ye shall by Gods grace returne to a better mynd, for the obteyning whereof, we shall make our humble petitions while we shal receyue the holy Communion.

¶ And some tyme shalbe sayed this also, at the discrecion of the Curate.



Deerly beloued, forasmuche as oure duetye is to rendre to Almighty God our heauēly father mooste hartye thanks, for that he hath geuen his sonne oure sauoure Iesus Christe, not onely to die for vs, but also to be our spiritual fode & sustenaūce, as it is declared vnto vs, aswel by Gods worde, as by the holy Sacramentes of his blessed body, and bloud, the which being so comfortable a thyng to them whiche receiue it worthely, and so dangerous to them that wyl presume to receiue it vnworthely: My duetye is to exhort you to considre the dignitie of the holy mystery, and the greate perel of the vnworthy receiuing therof, and so to search and examine your own consciences, as you should come
holy

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holy and cleane to a moſte Godly and heavenly feaſte: ſo that in no wiſe you come but in the marriage garmēt, required of god in holy ſcripture: and ſo come and be receiued, as worthy partakers of ſuche a heavenly table. The way and meanes therto is: Firſt to examine y^r liues and conuerſacion by the rule of Goddes commaū- dementes, and wherinſoeuer ye ſhal perceiue your ſelues to haue offended, eyther by wyl, worde, or dede, there bee- waile your owne ſinfull liues, confeſſe your ſelues to al- mighty God with full purpoſe of amendemente of lyfe. And if ye ſhal perceiue your offences to be ſuche, as bee not only againſt god, but alſo againſt your neighbours: then ye ſhall reconcile youre ſelues vnto them, ready to make reſtitucion & ſatiſſaction accor dyng to the vtter- moſt of your powers, for al iniuries & wronges done by you to any other: & likewise beeyng readye to forgiue o- ther that haue offended you, as you would haue forgiue- nes of your offences at Gods hand: for otherwiſe the re- ceiuing of the holy Communion, doth nothyng els but encrease youre damnacion. And beecaue it is requiſite that no man ſhoulde come to the holy Communion but with a full truſt in gods mercy, & with a quiet conſcience: therfore if there be any of you which by the meanes afore ſaid, cannot quiet his owne conſcience, but requireth fur- ther comfort or counſel: then let him come to me, or ſome other diſcrete and learned miniſtre of Gods worde, and open his griefe, that he may receiue ſuch goſpily counſail, aduiſe, and comfort, as his conſcience may be relieved: & that by the miniſtery of Gods worde, he maye receyue comforte & the benefite of abſolucion, to the quietinge of his cōſcience, & aduoiding of al Scruple & doubtfulnes.

Then ſhal the prieſt ſay thys exhortacion.



Deerly beloued in the lorde: ye that mynde to come to the holy Communion of the body & bloud of our ſauoure Chriſte, muſt conſider what S. Paul writeth to ^{the} Corinthiās, how he exhorteth all perſons diligentl^y to trye
and

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and examine themselves, before they presume to eate of that bread, and drynke of that cup: for as the benefite is great if with a truly penitent heart and liuely faith, we receiue that holy Sacrament, (for then we spirituallye eate the flesh of Christ, and drynke his bloude, then we dwel in Christ and Christ in vs, we be one with Christ, & Christ with vs:) so is the daunger great, if we receiue thesame vnworthely. For then we be gilty of the body and bloud of Christ our sauour. we eate and drynke our own damnacion, not considering the Lordes body. we kindle Goddes wrath agaynste vs, we prouoke hym to plague vs with diuerse diseases, and sundrye kyndes of death. Therfore, yf any of you be a blasphemour of God, an hynderer or flauderer of hys worde, an adulterer, or be in malice or enuie, or in any other greuous cryme, bewayle your synnes, and come not to thys holy Table, lest after the takyng of that holy Sacrament, the Deuil entre into you, as he entred into Judas, and fil you full of al iniquities, and byrnyng you to destrucciō, both of bodye and soule. Judge therefore youre selues (brethren) that ye be not iudged of the Lorde. Repente you truely for your synnes past, haue a lyuely and stedfast fayth in Christ our Sauour. Amende your lyues, and bee in perfecte charitie with al men, so shall ye be meete partakers of those holy misteries. And aboue all thynges, ye must geue moste humble and hartie thankes to god the father, the sonne, and the holy gost, for the redempcyon of the worlde, by the death and passion of our Sauoure Christe both God, and man: who did humble hymselfe, euen to the death vpon the Crosse, for vs miserable synners, whiche laye in darkenes, and shadowe of death, that he might make vs the children of God, and exalte vs to everlastyng lyfe. And to thende that we shoulde alway remembre the excedyng great loue of our maister and onely Sauoure Jesu Christ, thus dying for vs, and the innumerable benefites (whiche by hys precyous bloodshedding) he hath obtained to vs, he hath instituted
and

and ordayned holy misteries, as pledges of his loue, and continual remembraunce of his death, to our great and endles comforte. To hym therefore with the father and the holy gost, let vs geue (as we are most bounden) continuall thanks: submitting oure selues wholly to hys holy wil and pleasure, and studying to serue him in true holynesse and ryghte busnesse all the dayes of oure lyfe. Amen.

¶ Then shal the Priest saye to them that come to receiue the holy Communion.



¶ Du that doe truely and earnestly repent you of youre synnes, and bee in loue and charitie with your neighbours, and entende to leade a newe lyfe, folowynge the commaundementes of God, and walking fro henceforth in his holy wayes: Drawe nere, and take this holy Sacramente to youre comfort: make your humble confession to almightie god before this congregacion here gathered together in hys holy name, mekely knelyng vpon your knees.

¶ Then shal this general confession be made, in the name of al those that are mynded to receiue the holy Communion, eyther by one of them, or els by one of the ministers, or by the Priest hymself, al kneling humbly vpon theyr knees.



¶ Almighty God, father of oure Lorde Jesus Christe, maker of all thynges, Judge of all men, we knowledege and bewaile oure manyfolde synnes and wyckednes, whiche we from tyme to tyme most greuoussly haue committed, by thoughte, worde and dede, agaynst thy deuine Maiestie: prouoking moste iustely thy wrath and indignacion agaynst vs: we doe earnestlye repente, and be hartely soyr for these oure misdoynge: the remembraunce of them is grienouse vnto vs, the burthen of them is intollerable: haue mercy vpon vs, haue mercy vpon vs moste mercyfull father, for thy sonne oure LORDE Jesus Chrystes sake: forgeue vs all
tha

that is past, & graunt that we maye euer hereafter, serue and please thee, in newnesse of lyfe, to the honour & glory of thy name: Through Iesus Christ our lord. Amen.

Then shall the Priest or the Bishop (being present) stand by, and turning himselfe to the people, saye thus.



Almightie God our heavenly father, who of his great mercy, hath promised forgiveness of synnes to al them, whiche with heartie repentance and true fayth turne vnto hym: haue mercy vpon you, pardō and deliuer you from all your synnes, confirme and strength you in all goodnesse, and bryng you to euerlasting life: through Iesus Christ our Lord. Amen.

Then shall the Priest also saye.

Heare what comfortable wordes our sauoure Christe sayth, to al that truly turne to hym.

Come vnto me all that trauaile and be heauy laden, and I shal refreshe you. So God loued the worlde, that he gaue hys only begotten sonne, to thende that al that beleue in him, shoulde not perishe, but haue lyfe euerlastinge.

Heare also what saint Paul sayeth.

This is a true saying, and worthy of al men to be receiued, that Iesus Christe came into the worlde to saue synners.

Heare also what Saint John sayeth.

If any man synne, we haue an aduocate with the father, Iesus Christ the righteous, and he is the propiciation for our synnes.

After the whiche, the priest shal procede, saying,

Lifte vp your heartes.

Answer.

We lyfte them vp vnto the Lorde.

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Priest.

Let vs geue thanks vnto our Lorde God.

Answer.

It is mete and ryghte so to doe.

Priest.

It is very mete, righte, and oure bounden duetie, that we should at al times, & in al places, geue thanks vnto thee, O Lord holy father, almightie everlastyng God.

Here shall folowe the proper Preface, accordyng to the tyme, yf there be any specially appointed: or els immediatly shall folowe. Therefore with Angelles. &c.

Proper Prefaces.

Upon Christmas daye, and seuen dayes after.

Because thou diddest geue Iesus Christ, thine onely sonne, to be borne as thys daye for vs, who by the operation of the holy goste, was made very man, of the substaunce of the Virgyn Mary his mother, and that without spot of sinne, to make vs cleane from al synne. Therefore. &c.

Upon Easter daye, and seuen dayes after.

But chieslye are we bounde to prayse thee, for the glorious resurreccion of thy sonne Iesus Christe oure Lorde: for he is the very Paschall lambe, whiche was offered for vs, and hath taken awaye the synne of the worlde, who by hys death hath destroyed death, and by hys rysyng to lyfe agayne, hath restored to vs everlastyng lyfe. Therefore. &c.

Upon the Ascencion daye, and seuen dayes after.

Through thy most dere beloved sone, Iesus Christ oure Lorde: who after his most glorious resurreccion, manifestly appeared to al his Apostles, and in theyr syghte ascended vp into heauen, to prepare a place for vs, that where he is, thether myghte we also ascende, and reigne with hym in glorie. Therefore with. &c.

Upon

Propre p̄fases.

Upon Whitſundaye, and ſixe dayes after.



hrough Jeſus Chriſt our Lorde, accordyng to whoſe moſte true promyſe, the holy ghoſte came downe this daye from heauen, with a ſodayne great ſound, as it had been a mighty wynde, in the lykenesse of fierye tongues, lighting vpon the Apoſtles, to teache them, and to leade them to al trueth, geuyng them both the gyft of dyuerſe languages, and alſo boldnes with feruent zeale, conſtantly to preach the Goſpell vnto all nations, whereby we are brought out of darkeneſſe and errour, into the cleare lyghte and true knowledge of thee, and of thy ſonne Jeſus Chryſte. Therfore with. &c.

Upon the feaſt of Trinitie onely.



Iſ very mete, right, and our bounden due- tie, that we ſhoulde at all tyines, and in all places, geue thanks to thee, O Lorde, al- mighty and euerlaſtyng God, whiche arte one God, one Lorde, not one onely perſon, but three perſons in one ſubſtance: for that whiche we beleue of the glorye of the father, theſame we beleue of the ſonne, and of the holy goſt, without any dyfference or inequalitye. Therfore with. &c.

After whiche p̄face, ſhal ſolowe immediatly.

Therfore with Angelles, and Archangelles, and with al the company of heauen, we laude and magnify thy glorious name, euermore praiſyng thee, and ſaying. Holy, holy, holy, Lorde God of hoſtes: heauen and earth are full of thy glory: glorye be to thee, O Lorde moſt hygh.

Then ſhal the prieſt, kneeling down at Goddes boꝝde, ſay in the name of all them that ſhal receiue the Communion, this prai- ſer ſolowynge.

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WE doe not presume to come to this thy table (**O** mercyfull **L**orde) trustinge in our owne righteousnesse, but in thy manifolde and greate mercies: we bee not worthy so muche as to gather vp the crosse vnder thy table, but thou art the same **L**orde, whose propertie is alwayes to haue mercy: graunt vs therefore (gracious lord) so to eate the flesh of thy dere sonne **I**esus **C**hryste, & to drinke his blood, that our synfull bodyes maye be made cleane by his body, and our soules washed through his most precious blood, and that we maye euermore dwell in him, and he in vs. Amen.

Then the priest standing by, shal saye as foloweth.



Almighty **G**od oure heauenly father, whiche of thy tender mercye dydest geue thine onely sonne **I**esus **C**hryst, to suffre death vpon the crosse for our redemption, who made there (by hys one oblation of hymselfe once offered, a full, perfecte and sufficient sacrifice, oblation, and satisfaction for the synnes of the whole worlde: and dyd institute, and in hys holye Gospel commaunde vs, to continue a perpetuall memorie of that his precious death, vntyll hys comynge agayn. Heare vs **O** mercyfull father wee beseeche thee: and graunte that wee receyving these thy creatures of bread and wyne, accordynge to thy sonne our Sauoure **I**esu **C**hristes holy institution, in remembraunce of his death and passion, maye be partakers of his most blessed body & blood: who in the same night that he was betrayed, toke bread, and when he had geuen thanks, he brake it, and gaue it to his Disciples, saying: Take, eate, this is my body which is geuen for you. Doe this in remembrance of me. Likewise after supper he tooke the cup,

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and when he had geuen thankes, he gaue it to them, saying: drinke ye all of this, for this is my blood of the new Testament, whiche is shed for you and for many, for remission of synnes: doe this as ofte as ye shal drinke it in remembraunce of me.

Then shall the minister first receyue the Communion in bothe kyndes him selfe, and next deliuer it to other ministers, yf any be there present (that they may help the chief minister) and after to the people in their handes kneeling. And when he delyuereth the bread, he shall saye.

Take and eate this, in remembraunce that Christ dyed for thee, and feede on him in thy hearte by faythe, with thankes geuinge.

And the minister that delyuereth the cup, shall saye.

Drinke this in remembraunce that Christes bloude was shed for thee, and be thankfull.

Then shall the priest saye the Lordes prayer, the people repeating after him euery petition.

After shall e sayde as foloweth.



Lorde and heauenly father, we thy humble seruauntes, entierly desyre thy fatherly goodness, mercifully to accepte this our Sacrifice of prayse and thankes geuing: most humbly besechyng thee to graunt that by the merites & death of thy sonne Iesus Christ, and through faith in his blood, we and al thy whole church, may obtaine remission of our synnes, & al other benefites of his Passion. And here we offre and present vnto thee, O lord, our selves, our soules & bodies, to be a reasonable, holy, & lively Sacrifice vnto thee: humbly beseching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace & heauenly benediction. And
although

althoughe we bee vnworthy, throughe oure manifolde synnes, to offre vnto thee any sacrifice: yet we beseeche thee to accept this our bounden duetie and seruice, not weighing oure merites, but pardoninge oure offences, through Iesus Christe oure Lord: by whom and with whom, in the vnitie of the holy gost, al honour and glory be vnto thee O father almightie, worlde withoute ende. Amen

Oz thys.



Almightie and euerliuinge God, we most hartely thake thee, for that thou dooeste vouchsafe to fede vs, whiche haue duely receiued these holy mysteries, with the spirituall foode of the most precious body and bloud of thy sonne our sauour Iesus Christ: and doest assure vs thereby of thy fauoure and goodnesse towards vs, and that we bee very membres incorporate in thy mystical body, whiche is the blessed companie of al faithfull people, and be also heyres throughe hope, of thy euerlastyng kingdome, by the merites of the moste precious death and Passion of thy deare sonne: we now most humbly beseeche thee, O heauenly father, so to assist vs with thy grace, that we maye continue in that holy fellowship, and doe all suche good workes as thou hast prepared for vs to walke in, throughe Iesus Christ our Lord: to whom with thee and the holy goste, be al honour and glory, world without ende. Amen.

Then shalbe sayd oz song.



Lorpe bee to God on hyghe. And in earth peace, good wyll towards men. we prayse thee, we blesse thee, we worshippe thee, we glorifie thee, we geue thanks to thee, for thy greate glorye. O Lord God heauenlye

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Kyng, god the father almightie. O lord, the only begotten sonne Iesu Christ: O lord god, Lambe of god, sonne of the father, that takest away the sinnes of the worlde, haue mercy vpon vs: Thou that takest away the sinnes of the worlde, haue mercy vpon vs. Thou that takest away the synnes of the worlde: receiue our prayer. Thou that sittest at the ryghte hande of God the father, haue mercy vpon vs: For thou only art holy: Thou only art the Lord: Thou only (O Christ) with the holy gost, art most high, in the glory of god the father. Amen.

Then the Priest or the Bischoppe, if he be present, shall let them depart with this blessing.



He peace of god which passeth all vnderstanding, kepe youre heartes and myndes in the knowledge and loue of god, and of hys sonne Iesu Christ our lord: and the blessing of god almightie, the father, the sonne, and the holy gost, be amongest you, and remaine with you alwayes. Amen.

Collectes to be saied after the Offertorie, when there is no Communyon, euery suche daye one. And the same maye be sayed also as often as occasion shall serue, after the Collectes, eyther of Mornynge and Euenynge prayer, Communions, or Letany, by the discretio of the minister.



Assist vs mercifully, O Lorde, in these our supplications and prayers, and dispose the waye of thy seruauntes, towarde the attaynemente of euerlastynge saluacion: that amonge all the chaunces and chaunces of thys mortall lyfe, they may cuer be defended by thy most gracious and ready helpe: throughe Christ our Lord. Amen.



Almightie Lord and euerliuing god, bouchsafe we beseeche thee, to directe, sanctifie and gouerne both oure heartes and bobyes, in the wayes of thy lawes, & in the workes of thy commaundementes: that

that throughe thy moste mightie protection, both here and euer, we may be preserued in body & soule: through our Lorde and sauour Iesus Chryste. Amen.

GRaunte we beseeche thee almighty God, that the wordes whiche we haue heard this daye with our outwarde eares, maye throughe thy grace be so grafted inwardly in oure heartes, that they may byyng forth in vs, the fruite of good lyving, to the honoure and prayse of thy name: through Iesus Chryst our Lorde. Amen.

Reuent vs O lord in al our doinges, with thy moste gracious fauoure, and further vs with thy continual helpe, that in all oure woorkes begon, continued, and ended in thee: we maye gloryfye thy holy name, and finally by thy mercye obtain euerlastyng life: through Iesus Chryst our Lorde. Amen.

Almightie god, the fountayne of al wisdome, which knowest our necessities before we aske, & our ignorance in askynge: we beseeche thee to haue compassyon vpon oure infirmities, and those thynges whiche for oure vnworthynesse we dare not, and for our blyndnes we cannot aske, vouchsafe to geue vs for the worthynes of thy sonne Iesus Chryste our Lorde. Amen.

Almightie God, whiche haste promysed to heare the petitions of them that aske in thy sonnes name: we beseeche thee mercifully to enclyne thyn eares to vs that haue made nowe oure prayers and supplications vnto thee: and graunt that those thynges which we faithfullly asked accordyng to thy wyll, may effectually be obteyned, to the reliefe of our necessitie, and to the setting forth of thy glory, through Iesus Chryst oure Lorde. Amen.

The Communion.

Upō the holy dayes, yf there be no Communion, shalbe sayde all that is appoynted at the Communion, vntyl the ende of the Homelie, concluding with the general prayer, for the whole state of Chzistes church militant here in earth: and one or moe of these Collectes befoze rehearsed, as occasyon shal serue.

And there shalbe no celebracion of the lordes Supper, excepte there bee a good noumbze to communicate wyth the priest, accoꝝdyng to hys discrecion.

And yf there be not aboue twentie persons in the Parische, of discrecion to receyue the Communion: yet there shalbe no Communion, excepte foure, or thre at the least communicate wyth the priest. And in Cathedrall & Collegiate churches, where be many Priestes and Deacons, they shal all receyue the Communion wyth the minister euery Sundaye at the least, excepte they haue a reasonable cause to the contrary.

And to take awaye the supersticion, whiche any person hathe, or myghte haue in the bread and wyne: it shal suffice that the bread bee suche, as is vsuall to bee eaten at the Table wyth other meates, but the beste and pureste wheate bread, that conueniently maye be gotten. And yf any of the bread or wine remayne, the Curate shal haue it to hys owne vse.

The bread and wyne for the Communion, shal be provided by the Curate & the churchwardes, at the charges of the Parische, and the Parische shalbe discharged of such summes of moneye, or other dueties, which hether to they haue payde for the same, by order of theyꝝ houses euery Sundaye.

And note, that euery Parishioner shal communicate, at the least thre tymes in the yere: of which, Easter to be one: And shal also receyue the Sacramentes, and other rytes, accoꝝding to the order in this boke appointed. And verely at Easter, euery Parishioner shal reken with his Person, Vicare, or Curate, or his, or their deputie or deputies, & paye to them or hym, all Ecclesiasticall dueties, accustomedly due, then and at that tyme to be payde.





Although no ordre can be so perfectly deny-
sed, but it may be of some, eyther for theyr ig-
nozaunce and infirmitie, or els of malice and
obstinacie, mysconstued, depzaued, and in-
terpreted in a wzong parte. And yet because
bzotherly charitie willet, that so muche as
conueniently may be, offences should be taken away: ther-
foze we willing to dooe thesame. Wheras it is ordeyned in
the booke of common prayer, in the adiministracion of the
Lordes Supper, that the Communicantes kneelynge
shoulde receiue the holye Communion: whiche thyng be-
yng well mente, for a sygnificacyon of the humble and
gratefull acknowledgepunge of the benefites of Chziste,
geuen vnto the woozthye recepuer, and to auoyde the
prophanacion and dysozdre whiche about the holye com-
munion myghte elles ensue. Lest yet thesame kneelynge
myght be thought or taken otherwyle, we dooe declare
that it is not mente thereby, that any adozacion is doone,
or oughte to bee doone, eyther vnto the Sacramentall
bread or wyne there bodelye recepued, or vnto anye recall
and essenciall presence there beeyng of Chzistes naturall
fleshe and bloude. For as concernyng the Sacramen-
tall bread and wyne, they remayne styll in theyr verpe
naturall substaunces, and therfoze may not bee adozed, for
that were Idolatrye to be abhorred of all faythfull chzi-
stians. And as concernyng the naturall bodye and bloud
of our sauour Chzist, they are in heauen and not here: for
it is agaynst the trueth of Chzistes true naturall bodye,
to be in moe places then in one at one tyme.

The ministracion of Baptisme to be vsed in the Churche.



It appeareth by auncient wyters,
that the Sacramente of Baptisme in the
olde tyme, was not commonlye ministred,
but at two tymes in the yeare: at Easter,
and Whytson tyde. At which tymes it was
openly ministred, in the ptesence of all the
congregation: whiche custome (now being
growen oute of vse) althoughe it can not for
many considerations be well restozed agayne, yet it is thoughte
good to folowe the same as nere as conueniently may be: where-
foze the people are to be admonished, that it is most conueniente
that Baptisme should not be ministred but vpon Sundayes, and
other holy dayes, when the moste noubze of people maye come
together, as well for that the congregation there ptesent may te-
stifye the receyuinge of them that be newlye Baptysed into the
noubze of Christes Churche, as also because in the Baptisme
of infantes, euery man ptesent may be put in remembzaunce
of hys owne pzfession made to God in hys Baptisme.

For whyche cause also, it is expediente that Bap-
tisme be ministred in the Englishe tongue.

Neuerthelesse (yf necessitye so re-
quyre) chyldzen maye at
all tymes be Bap-
tised at home.

(c.)

Publique Baptisme.

¶ When there are chyldren to be Baptysed vpon the Sunday, or holy day, the Parentes shal geue knowledge ouer-nyght, or in the morning, afoze the beginning of Morning prayer to the Curate. And then the Godfathers, Godmothers, and people, with the chyldren, must be ready at the Fonte, eyther immediately after the last Lesson at Morninge prayer, or els immediatly after the laste Lesson at Eueninge prayer, as the Curate by his discrecion shal appoynte. And then stāding there, the Priest shal aske whether the chyldren be Baptysed or no. If they answer, no. Then shal the Priest saye thus.

Dearely beloued, forasmuch as al men be con-
ceyued and borne in synne, and that our Sa-
uioure Christ saieth, none can entre into the
Kingdome of god (excepte he be regenerate,
and borne a newe of water & the holy gost:)

I beseeche you to call vpon God the father, through oure
Lorde Iesus Christe, that of his bounteous mercye, he
wil graunt to these chyldren, that thing which by nature
they cannot haue, that they maye be Baptised with wa-
ter and the holy goste, and receiued into Christes holy
churche, and be made liuely members of thesame.

Then the Priest shal saye.

¶ Let vs praye.



Almightie and everlastyng god, which of thy
great mercy diddest saue Noe & his familie in
the Arke, from perishing by water: and also
diddeste safely leade the chyldren of Israell
thy people, throughe the redde Sea: figuring
thereby thy holy Baptisme, and by the Baptisme of thy
welbeloued sonne Iesus Christe, dyddeste sanctifie the
floud Iordane and al other waters, to the mysticall wal-
shing

Publique baptisme.

Shyng awaye of synne : we beseeche thee for thy infinite mercies, that thou wylt mercifully loke vpon these chyl-
dren, sanctify them and washe them with thy holy gost,
that they beyng deliuered from thy wrath, may be recei-
ued into the Arke of Christes Church: and beeyng sted-
fast in fayth, ioyeful through hope, & rooted in charitie,
may so passe the waues of this troublesome worlde, that
finally they maye come to the lande of euerlastyng lyfe,
there to reygne with thee, world without ende, throughe
Jesus Christ our Lord. Amen.



Almightie and immortal god, the ayde
of all that nede, the helper of all that
flee to thee for succour, the lyfe of them
that beleue, and the resurrection of the
dead : we call vpon thee for these in-
fantes, that they comynge to thy holy
Baptisme, maye receiue remission of
theyr synnes, by spiritual regeneration. Receiue them (O
Lorde) as thou hast promysed by thy welbeloued sonne,
saying: Aske and you shall haue, seke and you shall fynd,
knocke and it shall be opened vnto you : So geue now
vnto vs that aske. Let vs that seke fynde. Open the gate
vnto vs that knocke, that these infantes may enioye the
euerlastyng benediction of thy heauenly waschyng, and
maye come to the eternall Kyngdome, whiche thou hast
promised by Chryste our Lorde. Amen.

¶ Then shal the Priest say: Heare the wordes of the Gospell,
wrytten by Sainct Marke in the tenth Chapter.



In a certayne tyme they broughte chyl-
dren to Chryste that he shoulde touche them, and
hys disciples rebuked those that broughte
them. But when Jesus sawe it, he was
displeased, and sayed vnto them : Suffre
lyttle

Mark.x

Publique baptisme.

little children to come vnto me, and forbid them not: For to suche belongeth the kingdome of God. Verely I saye vnto you: whosoever doeth not receiue the kyngdome of God, as a little childe, he shall not entre therein. And when he hadde taken them vp in his armes, he put hys handes vpon them, and blessed them.

After the Gospel is read, the minister shal make this bryefe exhortacion vpon the wordes of the Gospell.



Rendes you heare in this Gospel the wordes of our sauour Christe, that he commaunded the chilozen to be brought vnto hym: how he blamed those that would haue kept the froin hym: how he exhorteth al men to folow their innocencie. You perceiue how by his outwarde gesture & dede, he declared hys good wil toward them. For he embrased the in his armes, he laide his handes vpon them, and blessed them: doubt not ye therefore, but earnestly belieue, that he wyl lyke wyle fauourably receyue these presente infantes, that he wyl embrace them with the armes of his merce, that he wyl geue vnto them the blessing of eternal life, and make the partakers of his euerlasting kingdome. wherfore we beeyng thus perswaded of the good wyll of our heauenly father, towarde these infantes declared by hys sonne Iesus Christ, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: Let vs faythfullye and deuoutely geue thanks vnto hym, and saye.



Almightie and euerlastyng God, heauenly father, we geue thee humble thanks, that thou hast vouchsafed to cal vs to the knowledge of thy grace and faith in thee: encrease this knowledge, and confirme this fayth in vs euermore: Geue thy holy spirite to these infantes, that they maye bee borne agayne,

agayne, and be made heyres of euerlastinge saluacion; through our lorde Iesus Christe: who liueth & reigneth with thee and the holy spirite, now and for euer. Amen.

¶ Then the priest shal speake vnto the Godfathers and Godmothers, on this wyse.



Wheloued frendes, ye haue broughte these children here to bee Baptised: ye haue prayed that oure Lorde Iesus Christe woulde vouchsafe to receyue them, to laye his handes vpon them, to blesse them, to release them of theyr synnes, to geue them the kingdome of heauen, and euerlastinge lyfe. Ye haue heard also that our lord Iesus Christ hath promised in his Gospell, to graunt al these thinges that ye haue prayed for: which promise he for his part wil most surely kepe & performe. wherfore after this promyse made by Christe, these infantes must also faithfully for their parte promyse by you that be their suerties, that they wyll forsake the deuyll and all hys woorkes, and constantly beleue goddes holy worde, & obediently kepe his commaundementes.

¶ Then shal the Priest demaunde of the Godfathers and Godmothers these questions folowynge.

Doest thou forsake the deuill and all his woorkes, the vaine pompe, and glory of the world, with al couetouse desyres of the same, the earnall desyres of the flesh, so that thou wylt not folow, nor be led by them.

Answer.

I forsake them all.

Minister.

Doest thou beleue in God the father almighty, maker of heauen and earth: And in Iesus Christ his only begotten sonne our lorde, and that he was conceived by the holy gost, borne of the vyrgin Marye: that he suffered vnder Poncius Pilate, was crucified, dead and buried, that he went downe into hel, & also did rise againe the thyrde daye: that he ascended into heauen, & sitteth at the

at the right hand of god the father almightie, and from thence shall come agayne at the ende of the worlde, to iudge the quicke and the dead.

And doest thou beleue in the holy goste, the holy Catholique Church, the Communion of saintes, the remission of sinnes, the resurrection of the flesh, and everlasting lyfe after death?

Answer.

All this I stedfastly beleue.

Minister.

wilt thou be baptysed in thys fayth?

Answer.

That is my desyre.

Then shall the Priest say.



Vertifull god, graunte that the olde Adam in these chyl dren may be so buryed, that the newe man maye be raysed vp in them. Amen.

Graunt that al carnal affections may dye in them, and that all thynges belonging to the spirite, may lyue and growe in them. Amē.

Graunt that they may haue power and strength to haue victorie, and to triumphe agaynst the deuyl, the worlde and the flesh. Amen.

Graunt that whosoever is here dedicated to thee by our office and ministerie, may also be endued with heavenly vertues, and everlastingly rewarded throughe thy mercy, O blessed Lord god, who doeste liue and gouerne all thynges worlde without ende. Amen.



Almightie everliuing God, whose most dearly beloued sonne Iesus Christe, for the forgiuenesse of our synnes, did shed out of his most precious side both water and bloud, and gaue commaundement to his disciples that they should goe teache al nations, and baptise them in the name of the father, the sonne, & of the holy gost: Regarde we beseeche thee, the supplications of thy congregacion, & graunte that al thy seruantes which shalbe baptised in this water, may receyue the

Publique baptisme.

the fulnesse of thy grace, and euer remaine in the number of thy faythfull and electe children, thynghe Iesus Christe our Lorde.

¶ Then the Priest shal take the child in his handes, and aske the name: and naming the chylde, shal dippe it in the water, so it be discretely and waresly done, sayinge.

NI Baptise thee in the name of the father, and of the sonne, and of the holy gost. Amen.

And yf the chylde be weake, it shall suffyse to powze water vpon it, sayinge the foresayde wordes.

NI Baptise thee in the name of the father, and of the sonne, and of the holy gost. Amen.

¶ Then the Priest shal make a crosse vpon the chyldes forehead, sayinge.

WE receiue this childe into the congregacion of Christes flocke, and doe signe hym with the signe of the crosse, in token that hereafter he shall not bee ashamed to confesse the fayth of Christ crucified, and manfully to fight vnder his banner agaynst synne, the worlde, and the deuill: & to continue Chrystes faithfull souldiour & seruant vnto his lues end. Ame.

¶ Then shall the Priest saye.

Synge nowe derely beloued brethren, that these chyldren be regenerate and grafted into the body of Christes congregacion: let vs geue thankes vnto god for these benefites, and with one accorde make our prayers vnto almightie god, that they maye leade the rest of theyr lyfe, accordyng to this begynnyng.

¶ Then shall he saye.

Our father which art in heauen. &c.

¶ Then shal the Priest saye.

WE yelde thee heartie thankes most mercifull father, that it hath pleased thee to regenerate this infante with thy holy spirite, to receiue hym for thy owne childe by adopcion, & to incorporate him into thy holy congregacion.

gacion. And humbly we beseeche thee to graunte that he being dead vnto synne, and liuing vnto righteousness, & being buried with Christ in his death, may crucifie the old man, and vtterly abolishe the whole body of sinne: that as he is made partaker of the death of thy sonne, so he may be partaker of his resurreccio. So that finally with the residue of thy holy congregacion, he maye bee enheritoure of thyne euerlastyng kyngdome: throughe Christ our Lorde. Amen.

At the last end, the priest calling the Godfathers and godmothers together, shal say this shorte exhortacion folowing.

SOrasmuche as these children haue promysed by you to forsake the Deuil and al his workes, to beleue in god, and to serue hym: you must remembre that it is youre partes and dueties to see that these infants be taught so sone as they shalbe hable to learne what a solemne vow, promise, and professiō they haue made by you. And that they may knowe these thinges the better, ye shall cal vpon them to heare sermons. And chiefly ye shall prouide that they may learne the Crede, the lordes prayer, and the ten Comaundementes in the Englishe tongue, and al other thinges whiche a Christian mā ought to knowe & beleue, to his soules health: and that these children may be vertuously brought vp, to leade a godly and Christen life, remembryng alway that Baptisme doeth represent vnto vs our profession, which is to folowe the example of our sauour Christe, and to be made lyke vnto him: that as he died and rose again for vs, so should we which are baptised, die from synne, and rise agayne vnto righteousness: continually mortifying al our euil and corrupt affections, and dayly proceeding in al vertue, and godlynes of lyuing.

The Minister shal comaunde that the chylde be brought to the Bishop to be confirmed of him, so sone as they can saie in theyr vulgare tongue, the articles of the fapth, the lordes prayer, and the .x. commaundementes: & be further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.

Of them that be Baptised in priuate houses, in tyme of necessitie.

The Pastours and Curates shall oft admonishe the people, that they deferre not the Baptisme of infantess anye longer then the Sundaye, or other holye daye nexte after the chylde bee bozne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approued.

And also they shal warne the, that without great cause and necessitie, they baptise not chyl dren at home in theyr houses. And when great nede shall compel them so to doe, that then they minister it on this fashon.

First let the that be present cal vpon God for his grace, and saye the Lordes prayer, yf the tyme wyll suffre. And then one of them shall name the chylde, & dippe him in the water, or powze water vpo him, saying these wordes.

I Baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

And let them not doubt, but that the childe so Baptised, is lawfully and sufficiently Baptised, and ought not to be baptised agayne in the Church. But yet neuerthelesse, yf the child which is after this sorte Baptised, do afterward lyue: it is expediēt that he be bzought into the churche, to the entent the Priest maye examine and trie, whether the child be lawfully baptised or no. And yf those that bzing any child to the church do answer that he is already baptised, then shall the Priest examine them further.

By whom the chylde was Baptised:

Who was present when the childe was Baptised:

Whether they called vpon god for grace and succour in that necessitie:

With what thinge, or what matter they did Baptise the chylde:

With what wordes the chylde was Baptised:

Whether they thinke the childe to be lawefully and perfectly Baptised:

And yf the minister shall proue by the aunsweres of suche as bzought the childe, that al thinges were done as they ought to be: Then shall not he christen the chylde agayne, but shal receyue him as one of the flock of the true Christian people, sayinge thus.

I certifie



Certyfye you, that in this case ye haue done well, and accordyng vnto due order concerninge the baptysinge of thys childe, whiche being borne in originall sinne & in the wrath of god, is now by the lauer of regeneracio in Baptisme, receiued into the noubre of the childe of god, and heyres of euerlastyng life: for our lord Jesus Christ doeth not deny his grace and mercy vnto such infantes, but most louingly doth cal them vnto hym, as the holy gospell doeth witnesse to our comfort, on thys wise.

Mark.x.



In a certayne tyme they broughte children vnto Christ that he should touche them, and his disciples rebuked those that broughte them. But when Jesus saw it, he was displeased, and sayd vnto them: suffre lytle childre to come vnto me, and forbyd them not, for to suche belongeth the kyngdome of God. Verely I saye vnto you, whosoever doeth not receiue the kyngdome of god as a litle chylde, he shal not entre therein. And when he had taken them vp in his armes, he put hys handes vpon them and blessed them.

After the Gospell is read, the Minister shall make this exhortacion vpon the wordes of the Gospell.



Remembres, you heare in this Gospell the wordes of oure sauoure Christe, that he commaunded the children to bee brought vnto hym: howe he blamed those that woulde haue kepte them from hym: howe he exhorted all men to folowe theyr innocencie. Ye perceyue howe by his outwarde gesture and dede, he declared hys good wyll towarde them. For he embrased the
in

Private baptisme.

in his armes, he layd his handes vpon them, and blessed them: doubt ye not therefore, but earnestly beleue, that he hath likewyse fauourably receiued this presente infante, that he hath embraced him with the armes of hys mercy, that he hath geuen vnto hym the blessing of eternal life, and made him partaker of hys euerlastyng kyngdome. wherefore we beeing thus perswaded of the good will of oure heauenly father, declared by his sonne Iesus Christ towards this infant: Let vs faithfullye & deuoutely geue thanks vnto hym, and saye the prayer which the Lorde himselfe taughte: and in declaracion of oure faythe, lette vs recite the articles conteyned in oure Crede.

Here the Ministre with the Godfathers and Godmothers shall say.

Our father which art in Heauen. &c.

¶ Then shal the Priest demaunde the name of the chylde, which beynge by the Godfathers and Godmothers pronounced, the Ministre shall saye.

Doeſt thou in the name of this childe forſake the Deuill and all his workes, the vayne pompe and glorie of the worlde, with all the couetous deſyres of theſame, the carnall deſyres of the fleſhe, and not to folowe, and bee ledde by them?

Answer.

I forſake them all.

Ministre.

Doeſt thou in the name of this childe profeſſe thyſ fayth, to beleue in God the father almightie, maker of heauen and earth. And in Ieſus Chriſte his onely begotten ſonne our Lorde: and that he was conceived by the holy ghoſte, borne of the vyrgin Marye, that he ſuffered vnder Poncius Pilate, was crucified, dead and buried: that he went downe into hell, and alſo dyd ryle agayne the thyrde daye: that he aſcended into heauen, and ſitteth at the ryghte hande of God the father almyg^t, and from thence he ſhall come agayne at the ende of the

A. I.

worlde,

world, to iudge the quicke and the dead:

And doe you in hys name beleue in the hoily gost. The holy Catholike Church. The Communiõ of saintes The remission of synnes. Resurreccion, and everlasting lyfe after death:

Answer.

Althys I stedfastly beleue.

Let vs pray.



Almightie and everlastynge God heauenlye father, we geue thee humble thanks, for that thou hast boughsed to cal vs to the knowledge of thy grace and faith in thee: increase this knowledge, and confyrme thys fayth in vs euermore: Geue thy holy spirite to thys infante, that he beeing borne agayne, and beeyng made heyre of everlastyng saluacion, throughe oure Lord Iesus Christ, may continue thy seruaunt, and attayne thy promise, through thesame our Lorde Iesus Christe thy sonne: who lyueth and reygneith with thee in the vnitie of thesame holy spirite everlastyngly. Amen.

Then shal the minstre make this exhortacion, to the God-fathers, and Godmothers.



Orasmuche as thys childe hath promised by you to forsake the deuill and all hys workes, to beleue in God, and to serue hym: you must remembre that it is youre parte and duetie to see that this infante be taughte so soone as he shalbe able to learne, what a solemne vowe, promyse, and professyon he hath made by you: and that he maye knowe these thynges the better, ye shall call vpon hym to heare sermons: And chieslye ye shall prouyde that he maye learne the Crede, the Lordes Prayer, and the ten Commaundementes in the Englishe

Private baptisme.

Englishe tongue, and al other thynges whiche a Chry-
stian man ought to know & beleue, to his soules health:
and that this childe may be vertuouſlye broughte vp, to
leade a Godly and a Christen lyfe: Remembryng alway
that Baptisme doeth represent vnto vs our professyon,
which is to folowe the example of our sauoure Christe,
and be made lyke vnto hym: that as he dyed and rose a-
gayne for vs: so should we which are baptised, die from
synne, and ryse agayne vnto righteousnesse, continually
mortifying al our euil and corrupte affections, and day-
ly proceeding in al vertue, and godlynes of liuing.

And so forth, as in Publique Baptisme.

But yf they which bring the infantes to the Church, doe
make an vncertayn answer to the Priestes questions, and
saye that they cannot tel what they thought, dyd, or sayde in
that greate feare, and trouble of mynde, (as oftentymes it
chaunceth) then lette the Priest Baptise him in forme aboue
wrytten concernynge Publique Baptisme, sayynge that at
the dypping of the Chyld in the fonte, he shal bie this forme
of wordes.

If thou be not baptised already. *P.* I baptise
thee in the name of the father, and of the
Sonne, and of the holy goste.
Amen.

R. ii.

Confirmacion wherin

is conteyned a Catechisme for
Childzen.



The ende that Confirmacion may be ministred to the moze edifying of such as shal receiue it (accozding vnto saincte Paules doctrine, who teacheth y^e al thinges shoulde be done in the Church to the edification of the same) it is thought good that none hereafter shalbe confirmed, but such as can say in their mother tongue the articles of the fayth, the Lordes prayer, and the x. commandementes: And can also aunswere to such questions of this short Catechisme, as the Bisshop (or such as he shal appointe) shal by his discrecion appose them in. And this orde is most conueniente to be obserued for dyuers considerations.

First, because that when childzen come to the yeres of discrecion, and haue learned what their godfathers and godmothers promised for them in baptisme, they may then theselues with their own mouth, & with their own consent, openly before y^e Church, ratifie and confirme the same: and also promise that by the grace of god, they wil euer moze endenour themselves faithfully to obserue and kepe suche thynges, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuche as Confirmacion is ministred to them that be Baptised, y^e by imposition of handes & prayer, they maye receiue strength, & defence againste all temptacions to sinne, and the assautes of the worlde, & the Deuil: it is most mete to be ministred when childzen come to that age, y^e partly by the frailtie of their own flesh, partly by the assautes of the worlde & the Deuil, they begyn to be in daunger to fall into sondry kindes of synne.

Thirde, for that it is agreable with the vsage of y^e Church in times past, wherby it was ordeined that Confirmacio shoulde be ministred to them that were of perfect age, that thei being instructed in Chzistes religion, shoulde openly professe their owne fayth, and promise to be obedyente vnto the wyll of God.

And that no man shal thynke that any Detriment shal come to childzen by deferryng of their Confirmacion, he shal knowe for trueth, that it is certeyne by Goddes word, that childzen being baptised, haue al thynges necessary for their saluacion, and be vndoubtedly saued.

A Catechisme, that is to

saye, an instruction to be learned of euerye
childe, before he be brought to be Confyrm'd
of the Bisshop.

Question.

what is your name.

Answer.

A. or B.

Question.

who gaue you thys name:

Answer.

My Godfathers and Godmothers in my baptisme,
wherein I was made a membre of Chryste, the childe of
God, and an inheritour of the kingdome of heauen.

Question.

what did your godfathers and godmothers then for
you:

Answer.

They did promise and bove thre thinges in my name.
First, that I should forsake the deuil and al his workes
and pompes, the vanities of the wicked worlde, and all
the sinfull lustes of the fleshe. Secondlye, that I shoulde
beleue all the articles of the christen fayth. And thirde,
that I shoulde kepe Goddes holy will and commaun-
dementes, and walke in thesame all the dayes of my
lyfe.

Question.

Doest thou not thynke that thou art bounde to beleue
and to doe as they haue promysed for thee.

Answer.

Yes verely. And by Gods helpe so I wyll. And I her-
tely thanke our heauenly father, that he hath called me
to thys state of saluacion, throughe Iesus Christ our sa-
uour. And I pray God to geue me his grace, that I may
continue in thesame vnto my lyues ende.

Question.

A. iii.

Rehearse

Confirmation.

Rehearse the articles of thy beliefe.

Answer.



I beleue in God the father almightie, maker of heauen and of earth. And in Iesus Christ his only sonne our lord. which was conceived of the holy gost, borne of the virgin Mary. Suffred vnder Ponce Pilate, was crucified, dead and buried, he descended into hel. The thyrde day he rose againe from the dead. he ascended into heauen, and sitteth at the righthande of God the father almightie. From thence he shall come to iudge the quicke and the dead. I beleue in the holy gost. The holy Catholyke Church. The communion of Saintes. The forgiveness of synnes. The resurrection of the bodye. And the lyfe euerlastyng. Amen.

Question.

what doest thou chiefly learne in these articles of thy beliefe?

Answer.

First, I learne to beleue in God the father, who hath made me and all the worlde.

Secondly, in God the sonne, who hath redeemed me and all mankynde.

Thirde, in God the holy gost, who sanctifieth me and all the elect people of God.

Question.

You sayd that your Godfathers and Godmothers did promise for you that you shoulde keepe Goddes commaundementes. Tel me how many there be?

Answer.

Tenne.

Question.

whiche be they?

Answer.

The same whiche God spake in the .xx. Chapter of Exodus, saying: I am the lord thy god which haue brought thee out of the lande of Egypte, oute of the house of bondage.

1. Thou

Confirmation.

- i. Thou shalt haue none other Goddes but me.
- ii. Thou shalt not make to thy selfe any graue image, nor the likenes of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earthe: thou shalt not bowe downe to them nor woo:shyppe them. For I the Lorde thy God am a gelous God, and visite the synnes of the fathers vpon the children, vnto the thirde and fourth generacion of them that hate me, and shew mercy vnto thousandes in them that loue me, and kepe my commaundementes.
- iii. Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde wyll not holde him guiltles that taketh hys name in vayne.
- iiii. Remembre thou kepe holy the Sabboth daye. Sixe dayes shalt thou labour and doe al that thou hast to doe: but the seuenth day is the Sabboth of the Lorde thy God. In it thou shalt doe no maner of worke, thou, and thy sonne and thy daughter, thy man seruaunt, and thy maide seruaunt, thy Catell, and the straunger that is within thy gates: for in sixe dayes the Lorde made heauen and earth, the Sea, and al that in them is, and rested the seuenth daye. wherefore the Lorde blessed the seuenth daye, and halowed it.
- v. Honour thy father and thy mother, that thy dayes may be long in the lande whiche the Lorde thy God geueth thee.
- vi. Thou shalt doe no murther.
- vii. Thou shalt not commit adulterye.
- viii. Thou shalt not steale.
- ix. Thou shalt not beare false witnesse agaynste thy neighbour.
- x. Thou shalt not coueite thy neighbours house, thou shalt not coueite thy neighbours wife, nor his seruaunt, nor his maide, nor his ore, nor hys asse, nor any thyng that is hys.

Question.

Q.iiii. what

Confirmation.

What dooest thou chiefe lye learne by these commaundementes?

Answer.

I learne two thynges. My duetie towardes God, and my duetie towardes my neighbour.

Question.

What is thy duetie towardes God?

Answer.

My duetie towardes God is, to beleue in hym, to feare hym, and to loue hym with all my hearte, with all my mynde, with al my soule, and with all my strength. To worship hym. To geue hym thankes. To put my whole trust in him. To call vpon hym. To honour hys holpe name and hys woorde, and to serue hym truly all the dayes of my lyfe.

Question.

What is thy duetie towardes thy neyghboure?

Answer.

My duetie towardes my neyghboure is, to loue hym as my self. And to doe to al men as I would they should doe vnto me. To loue, honour and succoure my father & mother. To honour and obeye the kyng and hys ministers. To submit my self to al my gouernours, teachers, spiritual Pastours and maisters. To ordre my self lowly and reuerently to all my betters. To hurt no body by worde nor nede. To be true and iuste in all my dealynges. To beare no malice nor hatred in my heart. To kepe my handes from pickyng and stealyng, and my tongue fro euil speaking, lying and slaunderyng. To kepe my body in temperaunce, sobernes, and chastitie. Not to couet nor desyre other mens goodes. But learne and labour truly to geat myne owne liuing, and to doe my duetie in that state of lyfe, vnto whiche it shall please God to call me.

Question.

My good childe knowe this, that thou art not able to doe these thynges of thy selfe, nor to walke in the commaundementes

Confirmation.

maundementes of God, and to serue hym, withoute hys special grace, whiche thou must learne at al tymes to cal for by diligent praiier. Let me heare therfore if thou canst saye the Lordes prayer.

Aunswere.



Our father, whiche art in heauen, hallowed be thy name. Thy kyngdome come. Thy wyll bee done in earth as it is in heauen. Geue vs thys daye oure dayly bread. And forgeue vs oure trespases, as we forgeue them that trespasse against vs. And leade vs not into temptacyon. But delyuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Aunswere.

I desire my Lorde God our heauenly father, who is the geuer of all goodnes, to sende hys grace vnto me and to al people, that we may worship hym, serue hym, and obey hym as we oughte to doe. And I praye vnto God, that he wyll sende vs all thynges that be nedefull both for our soules and bodyes. And that he will be mercifull vnto vs, and forgeue vs oure synnes: and that it wyll please hym to saue and defende vs in all daungers gostly and bodily: And that he wyll kepe vs from all synne and wickednes, and from oure gostly enemye, and from euerlastyng death. And thys I trust he wyll doe of hys mercy and goodnes, through our lorde Jesu Christ. And therfore I saye. Amen. So be it.

So lone as the childzen can say in theyr mother tongue, the artycles of the fayth, the Lordes prayer, the .x. Comm aundementes: and also can aunswere to such questiōs of this short Catechisme, as the Bisshoppe (or such as he shal appoint) shall by his discrecion appose them in: then shall they be brought to the Bisshoppe by one that shalbe hys Godfather, or Godmother, that euery childe maye haue a witnes of his confirmation.

And the Bisshop shall confyrme them on this wise.

Confirmation.

Confirmation.

Our helpe is in the name of the Lorde.

Answer.

which hath made both heauen and earth.

Minister.

Blessed is the name of the Lord.

Answer.

Hencefurth world without ende.

Minister.

Lord heare our prayer.

Answer.

And let our crye come to thee.

¶ Let vs praye.



Almightie and everliuinge God, who haste vouchesafed to regenerate these thy seruantes by water and the holy goste, and haste geuen vnto them forgiuenes of all theyr synnes: strengthen them we beseeche thee (O Lorde) with the holy gost the comforter, and daily increase in them thy manifold giftes of grace: the spirite of wisdom and vnderstandynge, the spirite of counsell and gostlye strength, the spirite of knowledge and true Godlynesse: and fulfill them (O Lorde) with the spirite of thy holye feare. Amen.

Then the Bisshoppe shall laye hys hande vpon every chyld seuerally, saying.

Defende, O Lord, this childe with thy heauenly grace, that he maye continue thine for ever, and dayly increase in thy holy spirite more and more, vntyll he come vnto thy everlastyng kyngdome. Amen.

Then shall the Bisshoppe saye.



Almightie everliuinge God, whiche makeste vs bothe to wyll and to doe those thynges that be good and acceptable vnto thy Maieste: we make our humble supplications vnto thee for these children, vpon whom (after the

Confirmation.

the example of thy holy Apostles) we haue layed oure handes, to certifie them (by thys sygne) of thy fauoure, and gracious goodnes towarde them: let thy fatherly hand we beseeche thee, euer be ouer them: let thy holy spirit euer be with them, and so leade them in the knowledge and obedience of thy woorde, that in the ende they may obtaine the euerlastyng lyfe, through our Lord Iesus Christ: who with thee and the holy gost lyueth and reigneth one God, world without ende. Amen.

Then the Bishoppe shall blesse the chylzen thus saying.

The blessing of God Almighty, the father, the sonne, and the holy gost, be vpon you, and remayne with you for euer. Amen.

The Curate of euery Parische, or some other at his appoyntemente, shall diligently vpon Sundaies and holy daies, halfe an houre befoze Euenlong, openly in the Church instruct and examine so many chylzen of his parische sente vnto him, as the time wil serue, and as he shal thinke conuenient, in some parte of this Catechisme.

And all fathers, Mothers, Maisters, and Dames, shall cause theyr chylzen, seruauntes, and pzentises (whiche haue not learned theyr Catechisme) to come to the church at the time appoynted, and obediently to heare, & be ordered by the Curate, vntil such time as they haue learned all that is here appointed for them to learne. And whēsoeuer the Bishop shal geue knowledge for chylde to be brought afore him to any conuenient place, for theyr confirmation: Then shal the Curate of euery parish either bryng or send in wryting, y names of al those chylzen of his parische, which can say the Articles of their fayth, the Lordes prayer, and the .x. commaundementes: and also howe many of them can aunswere to thother questions contained in this Catechisme.

And there shal none be admitted to the holy Communion, vntil suche tyme as he can saye the Catechisme and bee confirmed.

The

The fourme of solem- nization of matri- monie.

First the bannes must be asked thre seuerall Sundayes or holy daies, in the time of seruice, the people being present after the accustomed maner.

And if the persons that woulde be maryed dwell in diuers parishes, the bannes must be asked in both parishes, and the Curate, of thone Parsh shall not solemnize Matrimonie betwixt them, without a certificat of the bannes, beeyng thysle asked from þe Curate of the other Parsh. At the daye appoynted for Solemnization of Matrimonye, the persones to be maryed shall come into the bodye of the churche, with theyr frendes and neyghbours. And there the Priest shall thus saye.



Carely beloued frendes, we are gathered together here in the syghte of God, and in the face of his congregacion, to ioine together thys man and this woman in holye matrimonie, which is an honorable estate instituted of God in paradise, in the time of mans innocencie: signifying vnto vs the mysticall vniõ, that is betwixte Chryste and his Churche: whiche holy estate Chryste adourned and beautified with hys presence and fyrst miracle that he wrought in Cana of Galile, and is commended of Sainte Paule to bee honorable among all men, and therfore is not to be enterprised, not taken in hand vnadvisedly, lightly or wantonly, to satisfie mennes carnall lustes and appetites, lyke brute beastes that haue no vnderstanding: but reuerently, discretely, advisedly, soberly, and in the feare of God: Duely consideryng the causes for whiche Matrymony was ordayned. One was the procreation of chyl dren, to be broughte vp in the feare and nurtoure of the Lord, and prayse of God. Secondly, it was ordeyned for a remedy agaynste synne, and to auoide fornicacion, that suche persons as haue not the gifte of continence, myght mary, and kepe themselves vndefyled membe s

Of Matrimonie.

of Christes body. Thirdly, for the mutuall societie, helpe and counforte, that the one oughte to haue of the other, both in prosperitie and aduersitie: into the whiche holy estate these two persons present come nowe to be ioyned. Therefore, if any man can shewe any iust cause, why they may not lawfully be ioyned together: let him now speake or eis hereafter for euer holde hys peace.

And also speakyng to the persones that shalbe married, he shall saye.

I require and charge you) as you wil aunswere at the dreadful day of iudgement, whē the secretes of al hertes shalbe disclosed) that if either of you doe knowe any impediment why ye may not be lawfully ioined together in Matrimony, that ye confesse it. For be ye wel assured, that so many as be coupled together otherwise then Goddes worde doth allowe, are not ioyned together, by God, neither is there Matrymony lawfull.

At whiche daye of mariage if any man doe allege and declare any impediment why thei may not be coupled together in Matrimony, by gods law or the lawes of this Realme: and wyl be bounde, and sufficient suerties with him, to the parties, or elles put in a caucion to the full value of such charges as the persons to be married doeth susteine to proue his allegacion: the Solemnizacion must be deferred vnto such tyme as the trueth be tryed. If no impediments bee alleged, then shal the Curate saye vnto the man.

Wilt thou haue this womā to thy wedded wife, to lyue together after Gods ordinaunce in the holy estate of Matrimonie: wilt thou loue her, counforte her, honoure, and kepe her, in sickenes and in health: And forsakyng al other, kepe thee onely to her so long as you both shall lyue?

The man shal aunswere.

I wyl.

Then shal the priest saye to the woman.

Wilte thou haue this man to thy wedded husband. To liue together after Gods ordinaunce, in
the

Of Matrimonic.

the holy estate of matrimonic: wilt thou obey hym and serue him, loue, honoure and kepe hym, in sickenes and in health, and forsakyng al other, kepe thee onely vnto him, so long as you both shall liue?

The woman shall answere.

I wyll.

Then shall the Minister saye.

who geueth this woman to be maryed vnto this man?

And the minstre receiuing the woman at her father or frendes handes, shall cause the man to take the woman by the ryght hande, and so either to geue their trowth to other. The man first saying.

I. N. take thee N. to my wedded wyfe, to haue and to holde fro thys day foreward, for better, for worse, for richer, for poozer, in sickenes and in health, to loue and to cherish, til death vs depart, accordyng to Gods holy ordynance: And thereto I plight thee my trowth.

Then shall they loose theyr handes, and the woman takyng againe the man by the ryght hande shall saye.

I. N. take thee N. to my wedded husbande, to haue & to holde from thys daye forwarde, for better for worse, for richer, for poozer, in sickenes & in health, to loue, cherishe, and to obeie, tyl death vs depart, accordyng to Goddes holy ordynance: And thereto I geue thee my trowth.

Then shall they agayne loose their handes, and the man shall geue vnto the woman a ryng, laying the same vpon the boke with the accustomed duty to the priest and clerke. And the priest taking the ring, shall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by þe priest, shall say.

- **With thys ring I the wedde: with my body I thee worship: and with al my worldly goodes I thee endowe. In the name of the father, and of the sonne, and of the holy gost. Amen.**

Then the man leauing the ryng vpon the fourth finger of the womans left hande, the Minister shall say.

Let vs praye.

• **O Eternal**



Eternall God, creatour and preseruer of all mankynd, geuer of al spiritual grace, the auctour of euerlastyng lyfe : Sende thy blessing vpon these thy seruauntes, this man and this woman, whom we blesse in thy name, that as Isaac and Rebecca liued faithfully together, so these persons maye surely perfourme and kepe the vowe and couenaunt betwixt them made: wherof this ring geuen and receiued, is a token and pledge, and maye euer remaine in perfecte loue and peace together, and lyue accordyng vnto thy lawes: through Iesus Christ our lord. Amen.

Then shall the Pieste ioyne theyr ryghthandes together and saye.

Those whom God hath ioined together, let no man put asunder.

Then shall the Ministre speake vnto the people.

So much as M. and M. haue consented together in holy wedlocke, and haue witnessed thesame before god and this company, and thereto haue geue and pledged their trouth eitherto other, and haue declared thesame by geuing and receiuing of a rynge, and by ioynting of handes: I pronounce that they be man and wyfe together. In the name of the father, of the sonne, and of the holy gost. Amen.

And the ministre shall adde thys blessing.

God the father, God the sonne, god the holy gost, blesse, preserue, and kepe you: the lorde mercifully with his fauoure loke vpon you, and so fyll you with all spiritual benediction and grace, that you maye so lyue together in this life, that in the world to come, you maye haue lyfe euerlastyng. Amen.

Then the Ministers or Clerkes going to the Lordes table, shall saye or syng, this Psalm following.



Blessed are all they that feare the Lorde, and walke in hys wayes.

For thou shalt eate the labour of thy handes: Well is thee, and happy shalt thou be.

Thy

Beatioms
nes. Psa.
cxxxviii.

Of Matrimonic.

Thy wife shalbe as the fruitfull vine: vpon the walles
of thy house.

Thy children like the Oliue braunches: rounde about
thy table.

Lo, thus shal the man be blessed: that feareth the lord.

The lord from out of Sion, shall blesse thee: that thou
shalt see Hierusalem in prosperitie, al thy lyfe long.

Yea, that thou shalt see thy childrens children: and peace
vpon Israel.

Glorie be to the father. &c. As it was in the. &c.

Or els this Psalmc solowynge.

Deus mis
seratur.
Pla. lxxvii



God be merciful vnto vs and blesse vs: and shew
vs the lyght of his countenaunce, and be merci-
ful vnto vs.

That thy waye maye be knowen vpon the
earth: thy sauynge health among al nations.

Let the people prayse thee (O God: yea let al the peo-
ple prayse thee.

O let the nations reioyce and bee glad: for thou shalt
iudge the flocke righteouslye, and gouerne the nacyns
vpon the earth.

Let the people prayse thee (O God) lette al the people
prayse thee.

Then shall the earth bring furth her encrease: and god
euen our God, shall geue vs his blessing.

God shall blesse vs, and al the endes of the world shall
feare hym.

Glorie be to the father. &c. As it was in the. &c.

The Psalmc ended, and the man and the woman kneling
afoze the lordes table: the prieste standynge at the table, and
turning his face towarde them, shall saye.

Lord haue mercy vpon vs.

Answer.

Christ haue mercy vpon vs.

Ministre.

Lord haue mercy vpon vs.

Our father whiche arte in heauen. &c.

And

Of Matrimonic.

And leade vs not into temptacion.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lorde saue thy seruauant, and thy handmayde.

Answer.

Which put their trust in thee.

Minister.

O Lorde sende them helpe from thy holy place.

Answer.

And euermore defende them.

Minister.

Be vnto them a towre of strength.

Answer.

From the face of theyr enemye.

Minister.

O Lorde heare oure prayer.

Answer.

And let our crye come vnto thee.

The Minister.



God of Abraham, God of Isaac, God of Jacob, blesse these thy seruantes, and sowe the seede of eternal lyfe in theyr mindes, that whatsoeuer in thy holy worde they shall profitably learne, they may in dede fulfyl the same. Loke O Lord mercifully vpon the from heaue, & blesse them. And as thou dyddest send thy blessing vpon Abraham and Sara to theyr great comfort: so vouchsafe to send thy blessing vpo these thy seruantes, that they obeying thy wil, and alway being in safetie vnder thy proteccion, may abide in thy loue vnto theyr liues ende: through Iesu Christ our Lorde. Amen.

This prayer next folowinge shalbe omitted, where the woman is past chyld birth.



Merciful Lord and heauenly father, by whose gracious gift mankind is encreased: we beseeche thee assill with thy blessing these two persons, that they may both be fruitefull in procreation of chyldren, & also lyue together so longe in godly loue &

R. i.

honestie,

honestie, that they may see their childrens childre, vnto the thyrde & fourth generacion, vnto thy prayse and honour: through Iesus Christ our Lorde. Amen.



God, which by thy mighty power hast made all thinges of naught, which also after other thiges set in ordre, didst appoynt that out of man (created after thyne owne ymage and similitude) womanne should take her beginning: and knyttiing them together, didst teache that it should neuer be laweful to put asunder those, whō thou by matrimonie hadst made one: O God which hast consecrated the state of matrimonie, to suche an excellent misterie, that in it is signified & represented the spiritual mariage & vnitie betwixt Christ & his church: Loke mercyfully vpon these thy seruantes, that both this mā may loue his wife, according to thy worde (as Christ did loue his spouse the church, who gaue himself for it, louing & cherishing it euen as his owne flesh.) And also that this woman may be louing & amiable to her husband as Rachel, wise as Rebecca, faithfull & obedient as Sara, and in al quietnes, sobrietie & peace, be a follower of holy & godly matrones: O Lord blesse them both, and graunt them to inherite thy everlasting kingdom: through Iesus Christ our Lorde. Amen.

¶ Then shall the Priest saye.



Allmighty god, which at the beginning did create our first parentes Adam and Eue, & did sanctifie and ioyne the together in mariage: powre vpon you the riches of his grace, sanctifie & blesse you, that ye may please him bothe in body & soule, and lue together in holy loue, vnto your lyues ende. Amen.

¶ Then shall begin the Communion, & after the Gospel shall be sayd a sermon, wherein ordinarily (so oft as there is any mariage) the office of a mā and wyfe shall be declared, according to holy scripture: or yf there be no sermō, the Minister shall reade this that foloweth.

All ye whiche be married, or which entende to take the
holy

Of Matrimonic.

holy estate of matrimonic vpon you: heare what holye scripture doeth saye, as touching the duetie of husbandes towarde theyr wyues, and wyues towarde theyr husbandes. Saint Paule (in his Epistle to the Ephesiāns the fyfth Chapter) doeth geue this commaundement to all married men.

Ye husbandes loue your wyues, euen as Christ loued the church, & hath geue him self for it, to sanctifie it, pouering it in the fountayne of water, throughe thy worde, that he might make it vnto himself, a glorious cōgregation, not hauing spot or wrinkle, or any such thinge, but that it should be holy & blameles. So men are bound to loue theyr owne wyues as theyr owne bodies. He that loueth his owne wife, loueth himself. For neuer did any man hate his owne fleshe, but nourisheth & cherissheth it, eue as the Lord doth the congregaciō: for we are members of his bodye, of his fleshe, and of his bones.

For this cause shal a man leaue father and mother, & shal be ioyned vnto his wyfe, and they two shal be one fleshe. This mistery is great, but I speake of Christ and of the congregacion. Neuerthelesse, let euerye one of you so loue his owne wyfe, euen as him selfe.

Likewise thesame saint Paul (wryting to the Colos. Colo. iiii) speaketh thus to al men that bee married. Ye men loue your wyues, and be not bitter vnto them.

Heare also what Saint Peter the apostle of Christe, 1. petr. iii. which was him self a married man (sayeth vnto all men that are married.) Ye husbandes, dwel with your wiues according to knowledge: Geuing honour vnto the wyfe as vnto the weaker vessel, and as heyres together of the grace of lyfe, so that your prayers be not hyndered.

Hetherto ye haue hearde the duetie of the husband towarde the wyfe.

Nowe lyketwyl ye wyues heare & learne youre duetie towarde your husbandes, euen as it is playnly set forth in holy scripture.

R. ii.

Saint

Ephesi. v.



Saint Paule (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women, submitte your selues vnto your owne husbands as vnto the Lorde: for the husband is the wyues head, euen as Christ is the head of the Church. And he is also the sauour of the whole body. Therefore as the Church or congregation is subiecte vnto Christ: so lyke wyle let the wyues also bee in subiection vnto theyr owne husbands in all thinges. And agayne he sayth: Let the wyfe reuerence her husbände. And (in his Epistle to the Collossians)

Coloss. iii.

Saint Paule geueth you this shorte lesson. Ye wyues submit your selues vnto your owne husbands, as it is conuenient in the Lorde.

i. petri. iii.



Saint Peter also doth instruct you very godly, thus saying: Let wines be subiect to theyr owne husbands, so that yf any obey not the word, they may be wone without the worde, by the conuersaciō of the wines, whyle they behold your chaste conuersacion coupled with feare, whose apparel let it not be outward, with broyded heere & trimming about with gold, eyther in putting on of gorgeous apparel: but let the hyd mā which is in the heart, be without al corruption, so that the spirite be milde & quiet which is a precions thing in the syghte of God. For after this maner (in the olde tyme) dydde the holy women whiche trusted in God apparel the selues, being subiect to theyr owne husbands: as Sara obeyed Abraham callinge him Lord, whose daughters ye are made, doynge well, and beyng not dismayde with any feare.

The newe married persons (thesame daye of their mariage) must receiue the holy Communion.

CThe

The order for the visitation of the Sicke.

The Priest entring into the sicke persons house, shall saye.
Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mans presence, he shall saye
knelinge downe.



Emembre not Lorde our iniquities, nor the
iniquities of oure forefathers. Spare vs
good Lord, spare thy people, whō thou hast
redemed with thy most precious blood, and
be not angry with vs for ever.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

Answer.

But delyuer vs from euill. Amen.

Minister.

O Lorde saue thy seruante.

Answer.

which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answer.

And euermore mightely defende him.

Ministre.

Let the enemye haue none aduantage of him.

Answer.

Nor the wicked approche to hurte him.

Minister.

Be vnto him O Lord, a stronge towre.

Answer.

From the face of his enemye.

Minister.

Lorde heare oure prayers.

R. Al.

Answer

The visitacion of the sicke.

Answer.

And let our crye come vnto thee.

The Minister.

O Lord loke downe fro heauen, behold, visite and releue this thy seruaunt: Loke vpon him with the eyes of thy mercy, geue him comforte, and sure confidence in thee: Defend him fro the daunger of the enemye, and kepe him in perpetual peace and safetye: through Iesus Christ our Lord. Amen.

Heare vs almightie and most merciful God, and sauour. Extended thy accustomed goodnes to this thy seruaunt which is greued with sickenes: Visite him, O Lord as thou diddest visite Peters wyues mother, & the Captaynes seruaunte. So visite & restore vnto this sycke person his former health (yf it be thy wyl) or els geue him grace so to take thy visitacion, that after this payneful lyfe ended, he maye dwell with thee in lyfe everlastinge. Amen.

Then shall the Minister exhort the sicke person after this fourme or other lyke.

Deely beloued, know this: that almightie god is the Lord of lyfe and death, & ouer all thinges to them pertyning, as youth, strength, health, age, weakenes, & sickenesse: wherfore, whatsoeuer your sickenesse is, know you certaynlye, that it is gods visitacion. And for what cause soeuer this sickenesse is sente vnto you: whether it be to trie youre patience for the example of other, & that your fayth may be found in the day of the Lord laudable, glorious, & honorable, to the encrease of glory, & endles felicitie. Or els it be sent vnto you to correct & amend in you, whatsoeuer doth offend the eyes of our heauely father: know you certainly, that if you truly repent you of youre sinnes, & beare youre sickenes patiently, trusting in gods mercy for his dere sonne Iesus Christes sake, & rendre vnto him humble thākes for his fatherly visitacion, submitting youre selfe wholly to hys wyl:

The visitacion of the sicke.

wyl: it shal turne to your profit, and helpe you forward
in the right way that leadeth vnto everlasting lyfe.

¶ If the person byspted be very sicke, then the curate maye
ende hys exhortacion in this place.

Take therfore in good worth the chastement of the
Lorde: For whom the Lorde loueth, he chastiseth. Yea
(as Sainct Paul sayth) he skourgeth every sone which
he recepueth: yf you indure chastisement, he offereth him
self vnto you, as vnto his owne children. what sonne is
he that the father chastiseth not? yf ye be not vnder cor-
reccion (whereof all true children are partakers) the are
ye bastardes and not childre. Therfore, seing that whā
our carnal fathers do correcte vs, we reuerentlye obeye
them: Shall we not now much rather be obedient to our
spiritual father, and so lyue? And they for a fewe dayes
dooe chastise vs after theyr owne pleasure, but he doeth
chastise vs for our profyt: to the intent he maye make vs
partakers of his holynes. These wordes, good brother,
are Gods wordes, and written in holy scripture for oure
comfort and instruccion, that we shoulde patientlye and
with thankesgeuinge, beare our heauēly fathers correc-
cion, whāsoever by anye maner of aduersitye it shal
please his gracious goodnes to vylite vs. And there
shoulde be no greater comfort to Christian persons, then
to be made lyke vnto Christe by sufferinge patiently ad-
uersities, troubles, and sickenesses. For he him self went
not vp to ioye, but fyrst he suffered payne: he entered not
into his gloze, before he was crucified. So truly oure
waye to eternall ioye, is to suffre here with Christ, & our
dooze to entre into eternall lyfe, is gladlye to dye with
Christ, that we maye rylse agayne frō death, & dwel with
him in everlasting lyfe. Now therfore taking your sick-
nelle, whiche is thus profytable for you, patiently: Ex-
horde you in the name of God, to remēbre the profession
which you made vnto God in your Baptisme. And for-
asmuch as after this lyfe, there is account to be geuen

R. iiii.

vnto

The visitation of the sicke.

unto the righteous iudge, of whom all muste be iudged without respecte of persones: I requyre you to examine your self, & your state, both towarde God & man: so that accusing & condemning your self for your owne faultes, you may fynd mercy at our heavenly fathers hande for Christes sake, and not be accused and cōdemned in that fearefull iudgement. Therfore I shall shortly rehearse the articles of our saythe, that ye maye knowe whether you doe beleue, as a Christian man should, or no.

I Here the minister shal rehearse the articles of the sayth, sayinge thus.

Doest thou beleue in God the father almightie:


And so forth as it is in Baptisme.

Then shall the Minister examine whether he be in charitie with al the world: Exhortinge him to forgeue fro the botome of his heart, al persons that haue offended hym: & yf he haue offended other, to aske them forgeuenes: And where he hath done iniurie or wrong to any mā, that he make amendes to the bettermost of his power. And yf he haue not afore disposed hys goodes, let him then make his wyl. But men must be ofte admonished that they sette an ordre for theyr tempozall goodes & landes, whan they be in health. And also declare his debtes, what he oweth, & what is owing vnto him, for discharging of his conscience and quietnesse of hys executours.

These woordes before rehearsed, may be sayd before the Minister beginne his prayer, as he shal see cause.

The minister may not forgeat, nor omitte to moue the sicke person, (and that most earnestly) to lyberalitie towarde the pooze.

Here shal the sicke person make a special confessiō, yf he feeles his conscience troubled wyth any weyghtie matter. After which confession, the Priest shal absolue hym after thys sorte.

 **U**r Lord Iesus Christ, who hath lefte power to his Church to absolue al sinners, whiche truly repent and beleue in him, of his greate mercy forgeue thee thine offences: and by his auctoritie committed to me, I absolue thee fro all thy synnes, in the name of the father, and of the sonne, and of the holy gost. Amē

And

The visitacion of the sicke.

And then the Priest shal saye the Collect folowinge.

Let vs praye.



Moste mercyfull God, whiche accordinge to the multitude of thy mercies, doest so put away the sinnes of those whiche truly repente, that thou remembrest them nomore: open thy eye of mercye vpon this thy scruaunt, who most earnestly desyreth pardon and forgeuenes. Renue in him most louing father, what soeuer hath been decayed by the fraud and malice of the deuyl, or by his owne carnal wyl & fraylnesse: preserue & continue this sicke membre in the vnitie of thy churche, confidre his contricion, accepte his teares, asswage hys paine, as shalbe sene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercye, Impute not vnto him his former synnes, but take him vnto thy fauoure: through the merites of thy moste dearely beloved sonne Iesus Christ. Amen.

Then the Minister shal saye thys Psalm.



Y thee O lord haue I put my trust, let me neuer be put to confusiō: but rydde me, & delyuer me into thy righteousnesse, incline thyne eare vnto me, and saue me.

*In te do-
mine spes
raui.
psal. xxi.*

Be thou my strong holde (whereunto I may alway resorte): thou hast promised to helpe me, for thou art my house of defence and my castell.

Deliver me (O my God) out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou (O Lord God) arte the thinge that I longe for: thou art my hope euen from my youth.

Throughe thee haue I been holden by ever sence I was borne: thou art he that toke me out of my mothers wombe, my prayse shall alwaye be of thee.

I am become as it were a monstre vnto many: but my sure trust is in thee.

Oh lette my mouth be fylled with thy prayse: (that I may sing of thy glory) and honour all the daye longe.

Caste me not away in the tyme of age: forsake me not when my strength fayleth me.

For myne enemies speake agaynst me, & they that lay wayte for my soule, take theyr coulsayl together, saying: God hath forsaken him, persecute him, and take him, for there is none to delyuer him.

Goe not farre fro me, O God: my God, haste thee to helpe me.

Let them be confounded and perishe, that are against my soule: let them be couered with shame and dishonour, that seke to doe me euyl.

As for me, I wyll patiently abyde alwaye: and wyll prayse thee more and more.

My mouth shall daylye speake of thy righteousnesse and saluacion: for I knowe no ende thereof.

I wyl goe forth in the strength of the Lord God: and wyll make mencion of thy righteousnesse onely.

Thou (O god) hast taught me fro my youth by vntil now: therfore I wyll tell of thy wonderous workes.

Forsake me not (O God) in myne olde age, when I am graye headed: vntil I haue shewed thy strength vnto this generacion, and thy power to all them that are yet for to come.

Thy righteousnesse (O God) is very highe, and great thinges are they that thou hast doone: O God who is lyke vnto thee:

O what greate troubles and aduersities haste thou shewed me: & yet diddest thou turne and refreshe me, yea and broughtest me from the depe of the earth agayne.

Thou hast brought me to greate honour: and comforted me on euery syde.

Therfore wyl I prayse thee and thy faythfulnes (O God) playing vpon an instrumente of musike: vnto thee wyl I sing vpon the harpe, O thou holy one of Israell.

My lippes wyl be sayne, when I syng vnto thee: and

The visitacion of the sicke.

so wyll my soule whom thou hast delyuered.

My tonge also shal talke of thy righteousnesse al the daye longe: for they are confounded and broughte vnto shame, that seke to do me euyll.

Glorie bee to the father, and to the sonne: and to the holy ghoste.

As it was in the beginning, is now, and euer shalbe: world without ende. Amen.

Addinge this.



Sauoure of the worlde, saue vs, whiche by thy crosse & precious blud hast redeemed vs, helpe vs we beseeche thee O God.

Then shal the Minister saye.



he almightie Lorde, whiche is a mooste stronge tower to all them that putte theyr truste in him, to whom all thinges in heauen, in earth, and vnder earth, doe bowe and obeie: be now and euermore thy defence, and make thee know and feelee, that there is no other name vnder heauen geuen to mā,

in whom, and throughe whom, thou mayest receyue health and saluacion, but onelye

the name of oure Lorde Jesus

Christe. Amen.

The Communion

of the Sicke.



As much as all mortal men be subject to many sodayn perilles, diseases and sickenelles, & euer vn- certayne what time they shal depart out of this lyfe: Therfore, to thintent they may be alwayes in a readinesse to dye, whensoever it shal please al- mightye God to call them, the Cu- rates shal diligentlly from tyme to tyme, but speciallly in the plague tyme, exhor- te theyr pa- rishioners, to the oft receyuinge in the church of the holye communion of the body and bloud of our sauour Christ. Which (yf they do) they shal haue no cause in theyr sodaine visitation to be vnquieted for lacke of the same: but yf the sycke person be not hable to come to the church, and yet is desyrous to receyue the communion in hys house, the he must geue knowledge ouernyght, or els early in the mo- ninge to the Curate, signifyinge also howe manye be ap- pointed to communicate wryth hym. And hauinge a con- uenient place in the sycke mans house, where the Curate maye reuerently minister, and a good numbze to receyue the communion wryth the sycke persone wryth all thinges necessarpe for thesame, he shal there minister the holpe communion.

The Collecte.



A mightie everlyuinge God, maker of man- kinde, which doest correcte those whom thou doest loue, & chastisest every one whom thou doest receyue: we beseeche thee to haue mercy vpon this thy seruauant visited with thy hāde, and to graunte that he may take his syckenesse patient- ly, and recouer his bodelye health (yf it bee thy gracious wyl) and whensoever his soule shal departe from the bodye, it maye bee without spotte presented vnto thee: through Iesus Christ our Lorde. Amen.

The

The Communion of the sicke.

The Epistle.

Manne despyse not the correccion of the Lord,
neither fainte when thou art rebuked of hym:
For whom the Lord loueth, him he correcteth,
yea and he scourgeth euery sonne, whome he
receyueth. Hebr. xii.

The Gospell.

Verely verely I saye vnto you, he that heareth
my worde, and beleueth on him that sente me,
hath euerlasting lyfe, and shall not come vnto
damnacion, but he passeth from death vnto
lyfe. Iohn. v.

At the tyme of the distribucion of the holy Sacrament, the
Priest shal fyrst receyue the Communion himself, and after
minister vnto them that be appointed to communicate wyth
the sycke.

But yf any mā, either by reason of extremitie of sykkenes, or
for lacke of warning in due tyme to the Curate, or for lacke
of cōpany to receyue with him, or by any other iust impedi-
ment, do not receyue the Sacrament of Christes body and
bloud: then the Curate shal instruct him, that yf he do true-
ly repent him of his synnes, & stedfastly beleue that Iesus
Christ hath suffred death vpon the crosse for him, & shed his
bloud for his redemption, earnestly remembryng the bene-
fytes he hath therby, and geuing him heartie thākes ther-
fore, he doeth eate & drinke the body and bloud of our Sa-
uiour Christ, pꝛofytably to his soules health, althoughe he
doe not receyue the Sacrament with hys mouth.

When the sicke person is visited, and receiueth the holi com-
munion all at one tyme, then the priest for moze expedicion
shal cut of the fourme of the visitaciō at the Psalmes. In thee
O Lord haue I put my trust, and go streyght to the communion.

In the tyme of plague, Swette, or suche other lyke conta-
gious tymes of sykkenesses or dysleases, when none of the
parryshe or neyghbours can be gotten to communicate wyth
the sycke in theyr houses, for feare of the infeccion: by spe-
cial request of the diseased, the minister maye alonly comu-
nicate wyth hym.

The

The ordre for the Buriall of the dead.

The priest metinge the corpes at the Church stile, shal
saye: Or els the priestes and clerkes shal singe, and so go
eyther vnto the churche, or towardes the graue.

Ioh. xi



uer.

Am the resurreccion and the lyfe (sayeth the
Lorde) he that beleueth in me, yea though he
were dead, yet shall he lyue. And whoso-
uer lyueth and beleueth in me: shall not dye for

Iob. xix.



selke shall beholde hym, not with other, but with these
same eyes.

Knowe that my redemer lyueth, and that
I shall ryse out of the earth in the last daye,
and shalbe couered agayne with my skinne,
and shall see God in my fleshe: yea, and I my

i. i. m. vi.



E brought nothing into this world, neither
may we cary any thinge out of this worlde.
The Lorde geueth, and the Lorde taketh a-
waye. Euen as it hath pleased the Lorde, so
cometh thinges to passe: blessed be the name

Iob. i.

of the Lorde.

When they come at the graue, whiles the corpes is made
ready to be layde into the earth, the Priest shall saye, or
the priest and clerkes shall singe.

Iob. ix



An that is borne of a womanne hath but a
shorte time to lyue, and is ful of misery: he co-
meth vp & is cut downe lyke a floure, he flyeth
as it were a shadowe, and neuer cōtinueth in
one staye. In the middeste of lyfe we bee in
death: of whom maye we seke for succour but of thee, O
Lorde, which for our synnes iustlye arte displeased: yet O
Lorde God most holy, O Lorde most mighti, O holy and
moste mercyfull sauoure, delyuer vs not into the bitter
paines of eternal death. Thou knowest lord the secrets
of

of oure heartes, shutte not vp thy merciful eyes to oure prayers: But spare vs **L**orde moste holy, **O** God moste mightie, **O** holy & mercifull sauour, thou moste worthy iudge eternall, suffre vs not at oure laste houre for anye paynes of death, to fall from thee.

Then whyle the earth shalbe cast vpon the body by some standing by, the priest shal say.



Dras much as it hath pleased almighty God of his great mercy to take vnto himselfe the soule of oure dere brother here departed: we therfore comit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certayne hope of resurreccio to eternal lyfe, through our **L**ord Iesus Christ: who shall chaunge our vyle body that it may bee lyke to his glorious body, accordeinge to the mightie working wherby he is hable to subdue al thinges to himselfe.

Then shalbe sayd oz song.



Hearde a voyce from heauen, sayinge vnto me: wyte fro henceforth, blessed are the dead which dye in the **L**ord. Euen so sayeth the spyrite, that they rest from theyr laboures.

Then shal folowe this lesson, taken out of the. xv. Chapter to the **C**orinthians, the fyrst Epistle.



Christe is rysen from the dead, and become the fyrste frutes of them that slepte. For by a manne came death, and by a manne came the resurreccion of the dead. For as by Adam all dye: euen so by Christe shall all be made alyue, but euerye man in hys owne ordre. The fyrste is Christe, then they that are Christes at his comming. Then cometh the ende, when he hath delyuered vp the kingdome to God the father, when he hath put downe all rule and all auctoritie and power. For he must reygne tyll he haue put all hys enemies vnder his feete. The laste enemye that shall be destroyed, is death. For he hath putte all thinges vnder
his

his feete. But when he sayth, all thinges are put vnder him, it is manyfest that he is excepted, which dyd put al thinges vnder him. when all thinges are subdued vnto him, then shal the sonne also himself be subiect vnto him that put al thinges vnder him, that God may be al in al: els what doe they which are Baptised ouer the dead, yf the dead ryls not at all: why are they then Baptyled ouer them: yea, and why stande we alwaye then in iopardie: by oure reioysinge which I haue in Christ Jesu oure Lorde, I dye daylye. That I haue foughte with beastes at Ephesus after the maner of men, what auantageth it me, yf the dead ryls not agayne: Lette vs eate and drinke, for to morowe we shal dye. Be not ye deceyued, euyl woordes corrupt good maners. Awake true-lye oute of slepe, and synne not. For some haue not the knowledge of God. I speake this to youre shame. But some man wyl saye: how arise the dead: with what body shal they come: thou foole, that whiche thou sowest, is not quickened excepte it dye. And what sowest thou: thou sowest not that body that shalbe, but bare corne, as of wheate or some other: but God geueth it a body at his pleasure, to euery sede his own body. Al fleshe is not one maner of fleshe: but there is one maner of fleshe of men, and other maner of fleshe of beastes, & other of fishes, another of birdes. There are also celestiall bodie, & there are bodie terrestriall. But the glorye of the celestiall is one, and the glorye of the terrestriall is another. There is one maner glorye of the sune, & another glorye of the mone, and another glorye of the starres. For one starre differeth from another in glorye: so is the resurrection of the dead. It is sown in corrupcion, it ryls agayne in incorrupcion. It is sown in dishonoure, it ryls agayne in honoure. It is sown in weakenesse, it ryls agayne in power. It is sown a naturall bodye, it ryls agayne a spirituall bodye. There is a naturall bodye, and there is a spirituall bodye, as it is also written: the fyrste man Adam was made a lyuinge soule, and the lasse Adam was

At the buriall of the dead.

was made a quickening spirite. howbeit, that is not first
whiche is spiritual: but that which is natural, and then
that whiche is spirituall. The first man is of the earth,
earthly: The seconde man is the Lorde from heauen, hea-
uenly. As is the earthy, suche are they that be earthy.
And as is the heauenly, such are they that are heauenly.
And as we haue bozne the Image of the earthy, so shall
we beare the Image of the heauenly. Thys saye I bre-
thren, that fleiſhe and bloud cannot inherite the kingdom
of God, neyther doeth corrupcion inherite vncorruption.
Beholde, I ſhewe you a miſtery. we ſhall not all ſleepe:
but we ſhall all be chaunged, and that in a momente, in
the twinkeling of an eie by the laſte trumpe. For the
trumpe ſhall blowe, and the dead ſhal riſe incorruptible
and we ſhalbe chaunged. For thys corruptible muſt put
on incorruption, and thys mortal muſte put on immor-
talitie. when this corruptible hath put on incorruption,
and this mortall hath put on immortalitie: then ſhal be
broughte to paſſe the ſayinge that is written. Death is
ſwallowed by in victorie: Death where is thy ſting: hel
where is thy victorie: The ſyng of death is synne: and
the ſtrength of synne is the law. But thankes bee vnto
God, whiche hath geuen vs victorie, through our Lorde
Jeſus Chriſt. Therfore my deare brethren, be ye ſtedfaſt
and vnmouable, alwayes ryche in the worke of the lord,
foraſmuch as ye knowe, howe that your labour is not
in vayne in the Lorde.

The leſſon ended, the prieſt ſhall ſaye.

Lorde haue mercy vpon vs.

Chriſte haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptacyon.

Answer.

But deliuer vs from euill. Amen.

S. i. C The

At the buriall of the dead.

The Priest.



Almightie God, with whom doe lyue the spirites of them that depart hence in the lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the fleshe, bee in ioye and felicitie: we geue thee hearty thākes, for that it hath pleased thee to deliuer this **O**ur brother out of the miseries of this sinneful world: beseching thee, that it may please thee of thy gracious goodnes, shortly to accomplishe the number of thyne electe, & to haue thy kyngdom, that we with this our brother, and al other departed in the true faith of thy holy name, may haue our perfect consummacion and blisse, both in body and soule, in thy eternal and everlasting glory. Amen.

The Collette.

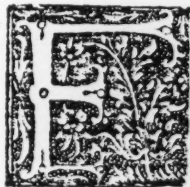


Merciful God, the father of our Lorde Iesus Christe, who is the resurrection and the lyfe, in whō whosoever beleueth, shal liue though he dye. And whosoever liueth and beleueth in hym, shal not dye eternally: who also taught vs (by hys holy Apostle Paule) not to be sorre, as men without hope, for them that slepe in hym: we mekely beseeche thee (O father) to raise vs from the death of synne vnto the life of righteousness, that when we shal depart this lyfe, we may rest in hym, as our hope is this oure brother doeth: and that at the general resurrection in the last daye, we maye be founde acceptable in thy syghte, and receiue that blessinge whiche thy welbeloued sonne shal then pronounce to al that loue & feare thee, sayinge. Come ye blessed children of my father, receiue the kingdom prepared for you from the beginning of the world. Graunt this we beseeche thee O merciful father, through Iesus Christ our mediator and redeemer. Amen.

The

The thankes geuing of women after childe birth, common- ly called the Churchyng of women.

The woman shall come into the church, and there shall knele downe in some conueniente place nigh vnto the place where the table standeth: and the prieste standyng by her, shall say these wordes, or suche like as the case shall require.



Inasmuch as it hath pleased almightie god of his goodnes to geue you safe deliuerance, and hath preserved you in the great danger of childe birth: ye shall therefore geue hartly thankes vnto God and praye.

Then shall the priest say thys Psalme.



I haue lyfted vp myne eyes vnto the hilles: from whence cometh my helpe.

My helpe cometh euen from the lord: which hath made heauen and earth.

He wyl not suffre thy fote to be moued: and he that kepeth thee wyl not slepe.

Beholde, he that kepeth Israel: shall neither slumber nor slepe:

The lord himselfe is thy keeper: the lord is thy defense vpon thy ryght hande.

So that the Sunne shall not burne thee by daye: neither the Moone by nyght.

The Lorde shall preserve thee from all euil: yea it is euen he that shall kepe thy soule.

The Lorde shall preserve thy goyng out, and thy coming in: from thys tyme furth for evermore.

Gloꝝy be to the father, and to the sonne, and to. ꝛc.

As it was in the beginning, is now and euer. ꝛc.

Lorde haue mercye vpon vs.

Christe haue mercye vpon vs.

Lorde haue mercye vpon vs.

S. ii.

Our

Our father whiche. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Priest.

O Lorde saue thys woman thy seruauit.

Answer.

whiche putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemye.

Priest.

Lord heare our prayer.

Answer.

And let our crye come vnto thee.

Priest.

¶ Let vs praye.



Almightie God, whiche hast deliuered thys woman thy seruauit from the great payne and peril of childe birth: Graunte we beeseche thee (moste mercifull father) that she through thy helpe, may both faithfully lyue and walke in her vocation, accordyng to thy wyl in thys lyfe present: And also maye bee partaker of euerlastyng glorie in the lyfe to come, through Iesus Christ our Lorde. Amen.

The woman that commeth to geue her thankes, muste offer accustomed offeringes: and if there bee a Communion, it is conuenient that she receyue the holy Communion.

A com=

A Commination

agaynste synners, with certayne

prayers to be vsed dyuers tymes in the
pere.

After Moynyng praier, the people being called together by the ringing of a bell, and assembled in the Church, the Engliche Litanie shalbe sayd, after the accustomed maner: whiche ended, the Priest shall goe into the pulpite and saye thus.



Bethen, in the primatiue church there was a Godly dyscipline, that at the begynnynge of Lente, suche persons as were notorious synners, were put to open penaunce and punished in this world, that their soules mighte be saued in the day of the lorde. And that others admonished by theyr example, myghte bee more arraied to offende. In the steede wherof, vntil the sayd discipline may be restored againe (which thyng is much to be wysshed) it is thought good, that at thys tyme (in your presence) should be read the generall sentences of Gods cursyng against impenitent sinners: gathered out of the. xxvii. Chapiter of Deuteronomye, and other places of scripture. And that ye shoulde answer to euery sentence. Amen. To the entente that you, beeyng admonished of the greate indignation of God agaynst synners, may the rather be called to earnest and true repentance and may walke more warily in these dangerous dayes, fleeing fro such vices, for the which ye affirme with your own mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten Image, an abomination to the Lorde, the worke of the handes of the craftes man, and putteth it in a secret place to worshyp it.

S. iii. And

A Commination.

And the people shall aunswere and saye.

Amen.

Minister.

Curled is he that curseth his father and mother.

Aunswere.

Amen.

Minister.

Curled is he that remoueth awaye the marke of hys neyghbours lande.

Aunswere.

Amen.

Minister.

Curled is he that maketh the blynd to goe out of his waye.

Aunswere.

Amen.

Minister.

Curled is he that letteth in Iudgemente, the ryghte of the straunger, of them that be fatherles, and of widowes.

Aunswere.

Amen.

Minister.

Curled is he that spyteth his neighbour secretly.

Aunswere.

Amen.

Minister.

Curled is he that lyeth with his neighbours wyfe.

Aunswere.

Amen.

Minister.

Curled is he that taketh rewarde to slea the soule of innocente bloud.

Aunswere.

Amen.

Minister.

Curled is he that putteth his trust in man, and taketh man for hys defence : and in his hearte goeth from the Lorde.

Aunswere.

Answer.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours, and adulterers, and the couetous persons, the worshypers of ymages, slanderers, drunkardes, and extortioners.

Answer.

Amen.

The Minister.

Mowe, seeyng that all they be accursed (as Pl. cxviii
the Prophet Dauid beareth witnesse) which
doe erre and goe astray from the commaun-
dementes of God: let vs (reimembryng the
dreadfull iudgemente hangynge ouer oure
heades, and beeyng alwaies at hande) retorne vnto our
Lorde God, with al contricion and mekenesse of hearte,
bewailing and lamentynge our synful lyfe, knowledging
and confessynge oure offences, and seekynge to bring furth
worthy frutes of penaunce. For nowe is the Axe putte
vnto the roote of the trees, so that euerye tree whiche Mat. iii.
bringeth not forth good fruite, is hewen downe and cast
into the fyre. It is a feareful thing to fall into the handes Hebr. x.
of the lyving God: he shall powre downe raine vpon the
synners, snares, fyre and brimstone, storme and tempest: Psalm. x.
thys shalbe theyr porcyon to drynke. For loe, the Lorde Esa. xxvi.
is comen out of his place, to visite the wyckednes of such
as dwell vpon the earth. But who maye abide the day
of hys comynge: who shalbe able to endure when he ap- Mala. iii
pereth: hys fanne is in hys hande, and he wyl pource
hys floore, and gather hys wheate into the Barne: but Mat. iii.
he wyl burne the chaffe with vnquencheable fyre. The i. Thes. v
daye of the Lorde cometh as a thefe vpon the night, and
when men shal say peace, & al thynges are safe: then shal
sodenly destruccion come vpon them, as sorowe cometh
vpon a woman trauailing with childe, & they shal not Rom. ii.
escape:

escape: then shall appeare the wrath of God in the daye of vengeance, whiche obstinate synners, throughe the stubbernes of theyr hearte, haue heaped vnto themselves whiche despyled the goodnesse, pacyence, and long sufferance of God, when he called them continuallye to repentance. Then shall they cal vpon me sayth the lord, but I wyl not heare: they shall seke me earlye, but they shall not fynde me, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsaile, and despyled my correccion: then shall it be to late to knocke, when the doore shall be shutte, and to late to crie for mercy, when it is the time of Justice. A terrible voyce of most iust iudgemente, whiche shall bee pronounced vpon them, when it shall be sayd vnto them:

mat. xxv goe ye cursed into the fyre euerlastyng, whiche is prepared for the deuill and his Angells: therefore brethren take

ii. Cor. vi we hede by tyme, whyle the daye of saluacion lasteth, for the nyghte cometh when none can worke: but lette vs

Iohn. ix. whyle we haue the lyghte, beleue in the lyght, and walke as the children of the lyghte, that we be not cast into the

mat. xxv vttre darkenesse where is wepyng and gnashyng of teeth. Let vs not abuse the goodnes of God, whiche calleth vs mercifully to amendemente, and of his endlesse pietie promyseth vs forgeuene of that whiche is passe, if (with a whole mynde and true heart) we returne vnto hym: for though our synnes be red as scarlet, they shall be as white as Snowe: and though they bee lyke purple, yet shall they be as white as wolle. Turne you cleane

Ezechiel
xviii (sayth the Lord) from all youre wyckednesse, and youre synne shall not bee youre destruccion. Caste awaye from you all youre vngodlynes that ye haue done, make you new heartes, and a newe spirite: wherfore wyl ye dye, O ye house of Israell: Seeyng that I haue no pleasure in the death of hym that dyeth (sayeth the Lord God.) Turne you then and you shall lyue. Although we haue synned, yet haue we an aduocate with the father, Iesus Chryste the ryghteous: and he it is that obteyneth grace

grace for our synnes, for he was wounded for our offences, & smitten for our wickednes: Let vs therfore returne vnto hym, who is the mercifull receiuer of all true penitent sinners, assuring our selfe, that he is ready to receiue vs, and most willing to pardon vs, if we come to hym with faithfull repentaunce: If we will submit our selues, vnto hym, and from hencefurth walke in his wayes: If we wil take his easy yoke and lighte burden vpon vs to folowe hym in lowlynesse, patience, and charitie, and be ordered by the gouernaunce of his holy spirite, seeking alwaies his glory, and seruing him duely in our vocation, with thankes geuing. This if we doe, Christ wil deliuer vs from the curse of the law, and from the extreme malediccion, whiche shall lyght vpon them, that shalbe set on the left hand: and he wil set vs on his right hand, and geue vs the blessed benediccion of hys father, commaunding vs to take possession of hys glorious kyngdom, vnto the whiche he vouchesafe to bryng vs al, for his infinite mercy. Amen.

Esai. liii.

Math. xi.

Mat. xxi

Then shall they all knele vpon their knees: and the Priestes and Clerkes kneeling (where they are accustomed to saye the Letany,) shall saye this Psalme.

HAue mercy vpon me (O God) after thy great goodnesse: accordyng to the multitude of thy mercies, doe alwaye myne offences.

Miserere
mei deus.
psalm. li.

Wash me thoroughly from my wickednes: and cleanse me from my synne.

For I knowledg my faultes: and my synne is euer before me.

Against thee onely haue I synned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wickednesse: and in synne hath my mother conceived me.

But loe, thou requirest trueth in inwarde parties and shalt make me to vnderstande wisdomes secretly.

Thou shalt pouрге me with Ifope, & shalt be cleane: thou

thou shalt washe me, and I shalbe whiter then Snowe.

Thou shalt make me heare of ioye and gladnesse: that the bones which thou hast broken maye reioyce.

Turne thy face from my synnes: and put out all my misdeedes.

Make me a cleane heart (O God:) and renewe a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comforte of thy helpe agayne: and stablish me with thy free spirite.

Then shall I teache thy wayes vnto the wycked: and synners shalbe conuerted vnto thee.

Deliver me from bloudguiltinesse (O God) thou that art the God of my health: and my tongue shal sing of thy ryghteousnesse.

Thou shalt open my lippes (O lord) my mouth shall shewe thy prayse.

For thou desyrest no sacrifice, els would I geue it thee: but thou delightest not in burnt offerynge.

The sacrifice of god is a troubled spirite: a broke and a contrite heart (O God) shalt thou not despyse.

O be fauourable and gracious vnto Sion: bulde thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerynge and oblacyns: then shal they offer young bullockes vpon thine altare.

Glorie be to the father, and to the sonne, and. &c

As it was in the beginning, and is now. &c. Amen.

Lord haue mercy vpon vs.

Christe haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptacyon.

Answer.

But

A Communion.

But deliuer vs from euil. Amen.

Minister.

O Lorde saue thy seruauntes.

Answer.

whiche put their trust in thee.

Minister.

Sende vnto them helpe from aboue.

Answer.

And euer more mightely defende them.

Minister.

Helpe vs O God our sauiour.

Answer.

And for the glory of thy names sake deliuer vs, bee mercifull vnto vs synners, for thy names sake.

Minister.

O Lorde heare our prayers.

Answer.

And let our crye come vnto thee.

Let vs praye.



Lorde, we beseeche thee mercifully heare our prayers, and spare all those whiche confesse their sinnes to thee: that they (whose consciences by sinne are accused) by thy mercifull pardon maye be absolved: Through Christ our Lord. Amen.



Moste mightie God and mercifull father, which hast compassion of al men, & hatest nothyng that thou hast made: whiche wouldest not the death of a sinner, but that he shoulde rather turne from synne, and be saued: mercifullye forgeue vs our trespasses, receiue and comforte vs, which be greued & weried with the burthen of our sinne. Thy property is to haue mercy, to thee only it apperteineth to forgeue sinnes: spare vs therfore good lord, spare thy people whom thou hast redeemed. Entre not into Iudgement with thy seruauntes, which be vile earth,

A Commnacion.

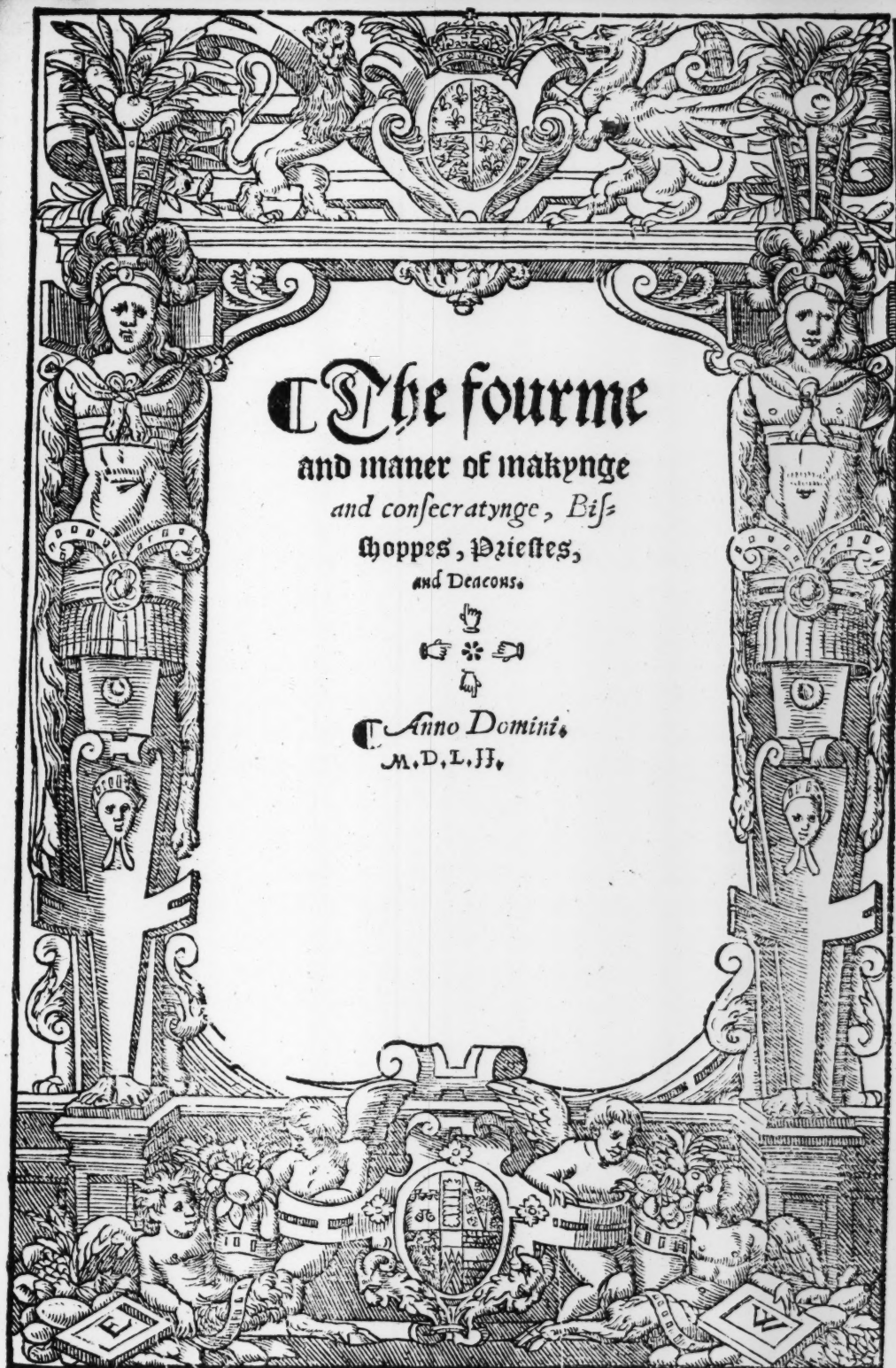
earth, and miserable synners: but so turne thy yre from vs, which mekely knowledg our vilenesse, and truly repent vs of our faultes: so make haste to helpe vs in thys worlde, that we maye ever lyue with thee, in the worlde to come: through Iesus Chryste our Lorde. Amen.

Then shall the people saye thys that foloweth, after the Minister.



Turne thou vs, O good lorde, and so shall we be turned: be fauourable (O Lorde) be fauourable to thy people, whiche turne to thee in weping, fasting and prayinge: for thou arte a mercyfull God, full of compassyon, long suffering, and of a great pitie. Thou sparest when we deserue punysshmente, and in thy wrath thinkest vpon mercye. Spare thy people good Lorde, spare them, and let not thy heritage be brought to confusion: heare vs (O Lord) for thy mercy is great, and after the multitude of thy mercyes looke vpon vs.

(..)



The fourme
and maner of makynge
and consecratynge, Bis
shoppes, Priestes,
and Deacons.



Anno Domini,
M.D.L.II.



The Preface.



It is euident vnto all men, diligently readinge holye Scripture, and auncient aucthours, that fro the Apostles tyme, there hath bene these orders of Ministers in Christs church: Bishoppes, Priestes, and Deacons: which Offices were euermoze had in suche reuerent estimacion, that no mā by his own priuate aucthoritie, might presume to execute any of them, except he were first called, tried, examined, & knowen to haue suche qualities, as were requisite for the same. And also by publique prayer, with imposition of handes, approued & admitted thereunto. And therfore to the entent these orders shoulde bee continued, and reuerentlye bled and esteemed in this Church of England: it is requysite, that no man (not beyng at thys presente Bishop, Priest, nor Deacon) shall execute anye of them, excepte he be called, tryed, examined, and admitted, accor- dyng to the forme hereafter folowinge. And none shalbe admitted a Deacon, except he be. xxi. yeres of age at the least. And euery man, which is to be admitted a Priest, shalbe full. xliiii. yeres olde. And euery man, which is to be consecrated a Bishop, shalbe fully thyrtye yeres of age. And the Bishop knowinge, eyther by hymself, or by sufficient testimonye, any person to be a man of vertuous conuersacion, and wythoute cryme, and after examinacion and triall, fyndyng hym learned in the Latyne tongue, and sufficientlye instructed in holye Scripture, maye vpon a Sundaye or Holy day, in the face of the church admitte hym a Deacon, in suche maner and fourme, as here- after foloweth.

(.v.)

A.ii.

The fourme and maner of Orderinge of Deacons.



First, when the daye appoynted by the Bisshoppe is come, there shalbe an exhortacio declaringe the duetie and office of suche as come to be admitted Ministers, howe necessarie suche Orders are in the Church of Christe, and also howe the people oughte to esteeme them in theyr vocacion.

After the exhortacion ended, the Archdeacon, or his deputie, shal present such as come to the Bisshop to be admitted, saying these wordes.



Reuerende Father in GOD, I presente vnto you, these persones presente, to bee admitted Deacons.

The Bisshoppe.



Take heede that the persones whom ye presente vnto vs, be apte and meete, for theyr learninge and godlye conuersacion, to exercyse theyr ministerie duelye, to the honoure of GOD, and edyfyinge of hys Church.

The Archdeacon shall aunswere.

I haue enquired of them, and also examined them, and thinke them so to bee.

And then the Bisshop shall saye vnto the people.



Rehzen, yf there bee anye of you, who knoweth anye impedimente, or notable crime, in any of these persones presented to bee ordered Deacons, for the whiche he oughte not to bee admitted to the same, lette hym come forth in the name

The ordering of Deacons.

name of GOD, and shewe what the cryme, or impede-
mente is.

¶ And yf any great cryme, or impediment be objected,
the Bisshoppe shal surcease from ordering that person,
vntyl suche tyme as the partie accused, shal trye himself
clere of that cryme.

¶ Then the Bisshop, commending suche as shal be found
mete to be ordered to the prayers of the congregation,
wyth the Clerkes and people present, shal saye or synge
the Letany as foloweth wyth the prayers.

¶ The Letany and Suffrages.



God the father of heauen: haue
mercy vpon vs myserable syn-
ners.

¶ God the father of heauen: haue
mercy vpon vs myserable synners.

¶ God the sonne, redemer of
the worlde: haue mercy vpon vs
myserable synners.

¶ God the sonne, redemer of the
worlde: haue mercy vpon vs myserable synners.

¶ God the holy ghost, proceeding from the father and
the sonne: haue mercy vpon vs myserable synners.

¶ God the holy Ghost, proceedinge from the father and the
sonne: haue mercy vpon vs myserable synners.

¶ holy, blessed, and glorious Trinitie, thre persones
and one God: haue mercy vpon vs myserable synners.

¶ holy, blessed, and glorious Trinitie, thre persons, and one
God: haue mercy vpon vs myserable synners.

Remembre not Lorde oure offences, nor the offences
of oure forefathers, neyther take thou vengeance of

AA.iii.

our

The orderinge of Deacons:

our synnes: spare vs good Lord, spare thy people, whō thou hast redemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euyl and mischiese, from synne, from the craftes and assaultes of the deuyl, from thy wrath, and from euerlastinge damnacion.

Good Lord deliuer vs.

From al blyndnes of heart, from pryde, bayne glory, and hypocrisie, from enuie, hatred, and malice, and all vncharitablenes.

Good Lord deliuer vs.

From fornicacion and all other deadlye synne, and from all the deceyptes of the worlde, the fleshe, and the deuyl.

Good lord deliuer vs.

From lighteninges and tempestes, from plague, pestilence, and famine, from battayle and murther, and from sodayne death.

Good lord deliuer vs.

From all sedicion and priuie conspiracie, from the tyrannie of the Bisshop of Rome, and all hys detestable enormities, from all false doctryne and heresy, fro hardness of heart, and contempt of thy word and commaundement.

Good lord deliuer vs.

By the mysterye of thy holy incarnation, by thy holye natiuitie and circumcision, by thy baptism, fasting, and temptation.

Good lord deliuer vs.

By thyne agonye and bloudy sweate, by thy crosse & passion, by thy precious death and buriell, by thy glorious resurreccion and ascencion, and by the comying of the holy Ghoste.

Good Lord deliuer vs.

In al tyme of our tribulaciō, in al tyme of our welth, in the houre of death, and in the daye of iudgement.

Good Lord deliuer vs.

The ordering of Deacons.

we sinners doe beseeche thee to heare vs (O Lorde God) and that it maye please thee to rule and gouerne thy holy Church vniuersally, in the ryght waye.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to kepe Edward the sixth thy seruauant, our Kyng and gouernour.

We beseeche thee to heare vs good Lord.

That it may please thee, to rule his heart in thy fayth feare and loue, that he maye alwayes haue assiaunce in thee, and euer seke thy honour and glorye.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to be his defendour and keeper, geuinge him the victorie ouer all his enemies.

We beseeche thee to heare vs good Lord.

That it may please thee, to illuminate all Bishops, Pastours, & Ministers of the Church, with true knowledge and vnderstanding of thy worde, and that bothe by theyr preaching and lyuing, they may set it forth, and shewe it accordingly.

We beseeche thee to heare vs good Lorde.

That it may please thee, to blesse these men, and send thy grace vpon them, that they maye duelye execute the offyce now to bee comytted vnto them, to the edifyinge of thy Church, and to thy honour, prayse and glorye.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to endue the Lordes of the Counsaile, and al the nobilitie with grace, wysdom, and vnderstandinge.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to blesse and kepe the Magistrates, geuinge them grace to execute Justice, and to maynteyne trueth.

We beseeche thee to heare vs good Lord.

That it may please thee, to blesse & kepe al thy people.

We beseeche thee to heare vs good Lorde.

That it may please thee, to geue to all nations, vnitie, peace and con corde.

AA.iii. we

The orderynge of Deacons,

We beseeche thee to heare vs good Lorde.

That it may please thee to geue vs an hearte, to loue and dreade thee, and dyligentlye to lyue after thy commaundementes.

We beseeche thee to heare vs good Lorde.

That it maye please thee to geue all thy people encrease of grace, to heare mekely thy word, and to receiue it with pure affection, and to bringe forth the frutes of the spyrte.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to bringe into the waye of trueth, al suche as haue erred, and are deceyued.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to strengthen suche as doe stande, and to comforte, and helpe the weake hearted, & to rayse them vp that fall, and finallye to beate downe Sathan vnder our feete.

We beseeche thee to heare vs good Lorde.

That it may please thee, to succour, helpe and comfort all that be in daunger, necessitie and tribulacion.

We beseeche thee to heare vs good lorde.

That it maye please thee, to preserue al that trauayle by lande or by water, all women labouringe of chylde, all sycke persons and yonge chyldren, and to shewe thy pytie vpon all prysoners and captyues.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to defende and prouyde for the fatherles chyldren and wyddowes, and all that bee desolate and oppressed.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to haue mercye vpon all menne.

We beseeche thee to heare vs good Lorde.

That it may please thee, to forgeue our enemies, persecutours, and slaunderers, and to turne theyr hartes.

We beseeche thee to heare vs good lorde.

**That it may please thee, to geue and preserue to our
vse,**

The ordering of Deacons.

use, the kyndly fruytes of the earth, so as in due time we may enioye them.

We beseeche thee to heare vs good lord.

That it may please thee, to geue vs true repentance, to forgeue vs all oure synnes, negligences and ignorances, and to endue vs with the grace of thy holye spirite, to amende oure lyues accordinge to thy holye woorde.

We beseeche thee to heare vs good Lorde.

Sonne of GOD, we beseeche thee to heare vs.

Sonne of GOD: we beseeche thee to heare vs.

O Lambe of GOD, that takeste awaye the synnes of the worlde.

Graunt vs thy peace.

O Lambe of GOD, that takeste awaye the synnes of the worlde.

Haue mercie vpon vs.

O Christe heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

O Our father which art in heauen. &c.

And leade vs not into temptation.

But deliuer vs from euill.

The versicle.

O lorde Deale not with vs after our synnes.

The aunswere.

Neither reward vs after our iniquities.

Let vs pray.



GODD mercyfull father, that despyseste not the syghinge of a contryte heart, nor the desyre of suche as bee sorowefull, mercyfullye assyste oure prayers, that wee make before thee;

The orderynge of Deacons.

thee, in all oure troubles and aduersities, whensoever they oppresse vs: and graciously heare vs, that those euyls, which the craft and subteltie of the deuyl, or man worketh agaynst vs, be brought to naught, and by the prouidence of thy goodnes, they maye be disperſed, that we thy ſeruauntes, beyng hurte by no perſecuciōs, maye euermore geue thankes vnto thee, in thy holy Church, through Ieſu Chriſte our Lorde.

O Lord arple, helpe vs, and delyuer vs, for thy names ſake.

O God, we haue heard with oure eares, and oure fathers haue declared vnto vs, the noble woorkes that thou dyddeſt in theyr dayes, and in the olde tyme before them.

O Lord arple, helpe vs, and delyuer vs, for thyne honour.

Glorie bee to the father, and to the ſonne, and to the holy ghoſt. As it was in the beginning, is now & euer ſhalbe: world without ende. Amen.

From our enemyes defende vs, O Chriſte.

Graciously loke vpon our afflictions.

Pitiſully beholde the ſorowes of our heart.

Merciſully forgiue the ſynnes of thy people.

Fauourably with mercy heare our prayers.

O ſonne of Dauid haue mercy vpon vs.

Both nowe and euer vouchſafe to heare vs, O Chriſt.

Graciously heare vs, O Chriſte, Graciously heare vs, O Lord Chriſte.

The Verſicle.

O Lorde let thy mercy be ſhewed vpon vs.

The Anſwere.

As we do put our truſt in thee.

Let vs praye.



We humbly beſeche thee, O father, mercyfullye to looke vpon oure infirmities, and for the glorie of thy names ſake, turne from vs all thoſe euylles, that wee mooste ryghteonſlye haue

The orderynge of Deacons.

haue deserued: And graunte that in al our troubles, we may put our whole trust, and confidence in thy mercye, and euermore serue thee, in holynes and purenesse of lyving to thy honoure and glory: through our onely mediator and aduocate Iesus Christ our lord. Amen.



Almightie God, which haste geuen vs grace at thys tyme with one accorde, to make oure common supplications vnto thee, and doeste promise that when two or thre bee gathered in thy name, thou wilt graunt their requestes: fulfyll nowe, O Lord, the desyres and petitions of thy seruauntes, as maye be most expedient for them, grauntyng vs in thys worlde, knowledge of thy trueth, and in the worlde to come lyfe euerlastyng. Amen.

Then shalbe sayed also thys that foloweth.



Almightie God, whiche by thy deuyne prouidence, haste appointed diuerse orders of ministers in the churche: and diddest inspire thyne holy Apostles to chole vnto this Ordre of Deacons, the first Martyr saint Stephen, with other: mercifully beholde these thy seruauntes, nowe called to the lyke offyce and admystrystracyon: replenishe them so with the trueth of thy doctryne, and innocencye of lyfe, that both by worde and good example, they maye faythfully serue thee in thys offyce, to the glorye of thy name, and profyte of the congregacion, throughte the merites of oure sauoure Iesu Christe: who liueth and reigneth with thee, and the holy goste, nowe and euer. Amen.

Then shalbe song or sayed the Communion of the day, sauing the Epistle shalbe read out of Timothe, as foloweth.

Like.



If the wyse muste the ministers bee honeste, not double tongued, not geuen vnto muche wyne, neyther greedye of fylthye lucre, but holding the misterye of the faythe, wyth a pure conscience. And let them fyrst be proued, and then let them minister, so that no manne be able to reprove them. Euen so must theyr wyues bee honeste, not euyl speakers, but sobre and faythfull in all thinges. Lette the Deacons bee the husbandes of one wyfe, and suche as rule theyr chyldren well, & theyr owne householdes. For they that minister well geat the selues a good degree, and a greate lybertie in the fayth, whiche is in Christe Iesu.

These thinges wyte I vnto thee, trussinge to come shortly vnto thee: but and yf I tarye longe, that then thou mayste yet haue knowledge, howe thou oughteste to behaue thy selfe, in the house of God, which is the congregation of the lyuinge God, the pyller and grounde of trueth. And withoute doubte, greate is that misterie of godlynes. God was shewed in the fleshe, was iustified in the spirite, was seen amonge the Angells, was preached vnto the Gentyles, was beleued on in the worlde, and receyued by in gloire.

Or els this out of the sixth of the Actes.



When the twelue called the multitude of the Disciples together, and sayde: it is not meete that we shoulde leaue the woorde of God, and serue Tables. wherefore brethren, looke ye oute amonge you, seven men of honeste reporte and full of the holy ghost and wysdome, to whome wee maye committe thys busynesse: but we wyll geue oure selues

selues continually to prayer, and to the administration of the word. And that saying pleased the whole multitude. And they chose Stephen, a man full of faith, & full of the holy ghost, & Philip, & Procorus, & Nicanor, and Timon, & Permenas, and Nicholas, a conuert of Antioche. These they set before the Apostles: & when they had prayed, they layed theyr handes on them. And the word of god increased, and the number of the Disciples multiplyed in Ierusalem greatly, and a great company of the priestes wer obedient vnto the faith.

And before the Gospell, the Bishhop sitting in a chayre, shall cause the Othe of the Kynges Supremacie, and against the vsurped power & autozitie of the Bishhop of Rome, to be ministred vnto euery of them that are to be ordred.

The othe of the Kynges Supremacie.



I Fro hencefurth shall vtterly renouice, refuse, relinquish, and forsake the Bysshoppe of Rome, and hys autoritie, power, and iurisdiction. And I shall neuer consent nor agree, that the Bysshop of Rome shall practise, exercise, or haue anye maner of autoritie, Jurisdiction, or power within thys Realme, or anye other the Kynges dominions, but shall resyste thesame at all tymes, to the vttermoste of my power. And I from hencefoorth will accepte, repute and take the Kynges Maiestie, to bee the onelye Supreme head in earth, of the Church of Englande: And to my conynge, witte, and vttermoste of my power, withoute guyle, fraude, or other vndue meane, I will obserue, kepe, mayntayne and defende the whole effectes and
contentes

The ordering of Deacons.

contentes of all and synguler actes & Statutes made, and to be made within this Realme in derogacion, extirpacion, and extinguisment of the Bisshop of Rome and his aucthoritie, and all other Actes and Statutes, made or to be made, in confirmation and corroboration of the Kynges power, of the supreme head in earth, of the Church of England: and this I wil doe agaynst al maner of persones, of what estate, dygnitie or degree, or condicion they be, & in no wise doe nor attempte, nor to my power, suffre to be doone or attempted, directly or indirectlye, any thing or thynges, priuely or appertlye, to the lette, hinderance, damage, or derogacion thereof, or any part thereof, by anye maner of meanes, or for any maner of pretence. And in case any othe bee made, or hath been made by me to any person or persones, in mayntenaunce, defence or fauoure of the Bisshoppe of Rome, or his aucthoritie, iurisdiction, or power, I repute thesame, as bayne and adnichilate: so helpe me God through Iesus Christ.

¶ Then shall the Bisshop examine every one of them that are to be ordered, in the presence of the people, after thys maner folowing.



Do you trust that you are inwardlye moued by the holye Ghoste, to take vpon you thys offyce and ministracion, to serue God, for the promouynge of hys glorie, and the edifynge of hys people?

Answer.

I trust so.

The Bisshop.

Doe ye thinke that ye trulye bee called accordyng to the will of our Lorde Iesus Christe, and the due ordre of this realme, to the ministry of the Church?

Answer.

I thinke so.

The Bisshop.

Doe

Doe ye vnfaynedly beleue all the Canonically scriptures of the olde and newe Testamente?

Answer.

I doe beleue.

The Bishop.

Will you diligently reade the same vnto the people assembled in the Church, where you shalbe appointed to serue?

Answer.

I will

The Bishop.



L pertaineth to the office of a Deacon in the Church where he shall be appointed, to assist the Priest in diuine service, and specially when he ministereth the holie Communion, and to helpe hym in distribution thereof, and to reade holie scriptures and Homilies in the congregation, and to instructe the youthe in the Catechisme, to Baptise and to preache if he be admitted thereto by the Bishop. And furthermore, it is his office where prouision is so made, to searche for the sicke, poore, & impotent people of the parishe, and to intimate theyr estates, names & places where they dwell, to the Curate, that by hys exhortacion they maye bee relieved by the parishe, or other conuenient almes: will you doe this gladly and willingly?

Answer.

I will so doe by the helpe of God.

The Bishoppe.

Will you applye all your diligence to frame and fashion youre owne lyues, and the lyues of all your familie according to the doctrine of Christ, and to make both your selues and them as much as in you lyeth, wholesome examples of the flocke of Christ?

Answer.

I will

The orderyng of Deacons.

I wyll so do, the Lorde beyng my helper.

The Bishop.

Wyll you reuerently obeye youre ordinary & other chiefe Ministers of the Church, & them to whom the gouernement and charge is committed ouer you, folowing with a gladde mynde and wyll theyr godly admonicions:

Answer.

I wyl thus endeuour my self, the Lord being my helper.

Then the Bishop layinge his handes seuerally vpon the head of euery of them, shall saye.

Take thou aucthoritie to execute the office of a Deacon in the Church of God committed vnto thee: in the name of the father, the sonne, & the holy ghost. Amen.

Then shall the Bishop delyuer to euery one of them the newe Testamente, sayinge.

Take thou aucthoritie to reade the Gospell in the Church of God, and to preache thesame, if thou be there vnto ordinarily commaunded.

Then one of them appoynted by the Bishop, shall reade the Gospell of that daye.

Then shall the Bishop procede to the Communion, and al that be ordered shall tarre and receyue the holy Communion thesame daye wyth the Bishop.

The Communion ended, after the laste Collecte and immediatly befoze the benediccio, shall be sayd this Collecte folowyng.



Almightie God, geuer of all good thinges, whiche of thy great goodnes hast vouchsafed to accepte and take these thy seruantes vnto the office of Deacons in thy Church: make them we beseeche thee O Lorde, to bee modest, humble, & constant in theyr ministracion, to haue a ready wyll to obserue al spiritual discipline, that they hauinge alwayes the testimonie of a good conscience,
and

The orderiug of Deacons.

and continuing euer stable & strong in thy sonne Christe, may so well vse themselves in this inferiour offyce, that they may be founde worthy to be called vnto the higher ministeries in thy church, throughe thesame thy sonne our Sauour Christe: to whom bee glorie and honoure, worlde without ende. Amen.

And here it must be shewed vnto the Deacon that he must continue in that office of a Deaco, the space of a whole yeare at the least (except for reasonable causes it bee otherwise seen to his ordinarie) to the intent he may be perfecte, and wel expert in the thinges apperteyning to the Ecclesiasticall administraciō: in executing whereof, if he be found faithfull and diligent, he may be admitted by his Diocesan to the orde of Priesthode.

The fourme of ordering Priestes.

Whē the exhortacion is ended, then shall folow the Communion. And for the Epistle, shalbe read out of the twentieth Chapter of the Actes of the Apostles as foloweth,



From Miletus Paul sente messengers to Ephesus, and called the Elders of the congregacion: whiche when they were come to hym, he sayd vnto them. Ye knowe that from the first day that I came into Asia, after what maner I haue been with you at all seasons, seruyng the lord with al humblenes of minde, and with many teares and temptacions whiche happened vnto me by the layinges awayte of the Jewes, because I woulde kepe backe nothyng that was profitable vnto you, but to shewe you and teache you openly throughout euerye house: witnesssing bothe to the Jewes, and also to the Grekes, the repentaunce that is towarde G D D, and the fayth whiche is towarde oure L O R D Iesus.

BB.i.

And

And now we beholde. I goe bounde in the spirite vnto Ierusalem, not knowynge the thynges that shall come on me there, but that the holy goste witnesseth in euerye cytie, saying that bandes and trouble abyde me. But none of these thynges moue me, nether is my lyfe deare vnto my selfe, that I myghte fulfill my course with ioye and the ministracion of the worde which I haue receiued of the Lorde Jesu to testifie the gospell of the grace of god. And now we beholde, I am sure that hencefoorth ye all (throughe whom I haue gone preachyng the kingdome of God) shall see my face nomore. wherefore I take you to recorde this daye, that I am pure from the bloud of al men. For I haue spared no labor, but haue shewed you all the counsaile of God. Take hede therfore vnto youre selues and to all the flocke, amonge whom the holy goste hath made you ouerseers to rule the congregacion of God, whiche he hath purchased with his bloud. For I am sure of thys, that after my departyng, shall greuous wolues entre in amonge you, not sparynge the flocke. Moreouer, of your own selues shall men aryse, speakyng peruerse thynges to drawe disciples after them. Therefore awake, and remember that by the space of three yeaeres I ceassed not to warne euerye one of you nyghte and day, with teares.

And now brethren, I commende you to God and to the worde of his grace whiche is able to buylde further, and to gyue you an inheritaunce among all them which are sanctified. I haue desyred no mannes siluer, golde, or vesture. Yea, you knowe youre selues, that these handes haue ministred vnto my necessities, and to them that wer with me. I haue shewed you al thinges, how that so labouring, ye ought to receiue the weake, and to remember the wordes of the Lorde Jesu, howe that he sayed: it is more blessed to geue, then to receiue.

- Or els this third Chapter, of the firste Epistle to Timothe.

Thys



This is a true saying : If any man desyre the office of a Bisshoppe, he desyeth an honeste woorke . A Bisshoppe therefore muste bee blamelesse , the husbände of one wyfe , dyligente , sobre, discrete, a keper of hospitalitie, apte to teache, not geuen to ouermuche wyne , no fyghter , not greedy of filthie lucre , but gentle , abhorryng fightinge , abhorrynge couetousnesse , one that ruleth well hys owne house , one that hath chyldren in subiection with all reuerence. For yf a manne cannot rule his owne house, howe shall he care for the congregacyon of God: he maye not be a yong scholer, lest he swell , and fall into the iudgemente of the euill speaker. He muste also haue a good reporte of them whiche are withoute, lest he fall into rebuke, and snare of the euill speaker.

Lyke wyse must the Ministers be honeste, not double tonged, not geuen vnto muche wyne, nether greedy of filthy lucre: But holdynge the mysterye of the fayth , with a pure conscience: and lette them firste bee proued , and then let them minister so, that no man be able to reprove them.

Euen so muste theyr wyues be honest, not euill speakers : but sobre and faythfull in all thynges . Lette the Deacons be the husbandes of one wyfe , and suche as rule their chyldren well, and their owne householdes. For they that minister well, geat themselves a good degree, and great libertie in the fayth which is in Christ Iesu. These thynges wyte I vnto thee , trustyng to come shortly vnto thee: but and if I tary long, that then thou maist haue yet knowledg, how thou oughtest to behaue thy selfe in the house of god, whiche is the congregacion of the lyuing God, the Pillar and grounde of trueth.

And without doubt, greate is that misterie of godlynes: god was shewed in the fleshe , was iustified in the spirite, was seen among the Angels, was preached vnto the Gentiles, was beleued on in the worlde, and receiued by in glory.

The orderynge of priestes.

After this shalbe read for the gospel, a piece of the last Chapter of Mathew, as foloweth.

Mathew.
xxviii.



Iesus came and spake vnto them, saying: All power is geuen vnto me in heauen and in earth. Goe ye therfore and teache all nations; baptising them in the name of the father, and of the sonne, and of the holy gost. Teachyng them to obserue all thinges, whatsoeuer I haue commaunded you. And loe, I am with you alwaye, euen vntill the ende of the worlde.

Or els thys that foloweth of the tenth Chapter of Iohn.



Verely verely, I say vnto you: He that entreth not in by the doze into the shepfold, but climbeth by some other way, the same is a thefe and a murtherer. But he that entreth in by the doze, is the shepheard of the shepe: to hym the porter openeth, and the shepe heareth his voice, and he calleth his own shepe by name, and leadeth the out. And when he hath sent forth his own shepe, he goeth before them, and the shepe folowe him, for they knowe his voice. A straunger wyll they not folowe, but wyll fle from hym, for they knowe not the voyce of straungers. Thys prouerbe spake Iesus vnto them, but they vnderstode not what thynges they were, whiche he spake vnto them. Then sayd Iesus vnto them agayne: verely verely, I say vnto you, I am the dooze of the shepe. All (euen as many as come befoze me) are theues & murtherers: but the shepe dyd not heare them. I am the doze: by me yf any man entre in, he shalbe safe, and goe in and out, and fynde pasture. A thefe cometh not but for to steale, kyll and to destroye. I am come that they myghte haue lyfe, and that they myghte haue it more aboundantly. I am the good shepheard: a good shephearde geneth hys lyfe

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life for the shepe. An hired seruaunt, and he which is not the shepheard (neither the shepe are his owne) seeth the wolfe commynge, and leaueth the shepe and fleeth, and the wolfe catcheth and scattereth the shepe. The hyred seruaunte fleeth, because he is an hyred seruaunte, and careth not for the shepe. I am the good shepheard and know my shepe, and am knowen of myne. As my father knoweth me, euen so knowe I also my father. And I geue my life for the shepe: and other shepe I haue, which are not of this folde. Them also must I brynge, and they shal heare my voyce, and there shalbe one folde and one shephearde.

Oz els this, of the .xx. Chapter of Iohn.



Thesame daye at nyghte, whiche was the fyrst daye of the Sabbothes, when the doores were shutte (where the disciples were assembled together, for feare of the Iewes) came Iesus & stode in the myddes, and sayed vnto them: peace be vnto you. And when he had so sayed, he shewed vnto them his handes and his syde. Then were the disciples glad, when they sawe the lord. Then sayed Iesus vnto them agayne: peace be vnto you. As my father sente me, euen so send I you also. And when he had said those wordes, he breathed on them and sayed vnto them: receiue ye the holy gost. whosoeners synnes ye remite, they are remitted vnto them: and whosoeners synnes ye retayne, they are retayned.

When the gospel is ended, then shalbe sayed oz song.



Come holy gost eternal god, procedyng from aboue:

Bothe from the father and the sonne, the god of peace and loue.

Visite oure myndes, and into vs, thy heauenly grace inspire:

That in al trueth and godlynesse, we maye haue true desyre.

BB.iii. Thou

The orderynge of priestes.

Thou art the very comforter, in all woe and distresse:
The heavenly gift of god most high, which no tongue
can expresse.

The fountayne and the liuely spryng, of ioye celestial:
The fyre so bryght, the loue so clere, and Vnction spi-
rituall.

Thou in thy gyftes art manyfolde, wherby Chyristes
Churche doth stande:

In faythfull heartes wryting thy lawe, the fynger of
Gods hande.

Accordynge to thy promes made, thou geueste speache
of grace:

That through thy helpe, the prayse of god, may sound
in euery place.

O holy gost into our wittes, sende downe thyne hea-
venly lyght:

Kindle our heartes with feruente loue, to serue God
daye and nighte.

Strength and stablishe al our weakenes, so feble and
so fraile:

That neither flesh, the world nor deuill, againste vs
doe preuaile.

Put backe oure enemye farre from vs, and graunt vs
to obtayne:

Pease in our heartes with God and man, withoute
grudge or dysdayne.

And graunt **O** Lord that thou being, oure leader and
our guide:

we maye eschewe the snares of synne, and from thee
neuer slyde.

To vs such plentie of thy grace, good lord graunt we
thee praye:

That thou maiest be our comforter, at the laste dread-
full daye.

Of all stryfe and dissencion, **O** **L** **O** **R** **D** dissolue the
bandes:

And

The orderynge of Priestles.

And make the knottes of peace and loue, throughout all christen landes.

Graunt vs O lord, throughe thee to knowe the father most of might:

That of his deare beloued sonne, we may attaine the sighte.

And that with perfect faith also, we may acknowledge thee:

The spirite of them both alwaye, one God in persons thre.

Laude and prayse be to the father, and to the sonne equall.

And to the holy spirite also, one god coeternall. And praye we that the onely sonne, vouchesafe his spirite to sende:

To all that doe professe his name, vnto the worldes ende. Amen.

And then the Archdeacon shal presente vnto the Bisshop, all them that shal receiue the order of Priesthode that daye. The Archdeacon saying.



Ruerende father in god, I presente vnto you, these persons presente, to bee admitted to the ordre of Priesthode, *Cum interrogatione & responsione, vt in ordine Diaconatus.*

And then the Bisshop shal saye to the people.



God people, these be they whom we purpose God wyllyng, to receiue thys daye, vnto the holy office of Priesthode. For after due examination, we finde not the contrary but that they be lawfully called to their function and ministerye, and that they bee persons mete for thesame: but yet yf there be any of you which knoweth any impedimente, or notable cryme in any of them, for the whiche

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he oughte

The ordering of Priestes.

he ought not to be receiued into this holy ministry: now
in the name of God declare the same.

And yf any great crime or impedimente be obiected. &c.
Vt supra in Ordine Diaconatus vsque ad finem Litanie cum hac Collecta.



Almightie **G O D** gener of all good
thinges, which by thy holy spirit hast
appointed diuerse orders of Ministers
in thy churche, mercifully behold these
thy seruauntes, now called to the
Office of Priesthode, and replenishe
thē so with the trueth of thy doctrine,
and innocencie of lyfe, that both by worde and good ex-
ample, they may faithfully serue thee in this office, to the
glory of thy name, & profite of the congregacion, th:ough
the merites of our sauour Iesu Christ: who lyueth and
reigneth, with thee, and the holy goste, worlde withoute
ende. Amen.

Then the Bisshop shal minister vnto euery of them the
othe, concerning the kinges Supremacie, as it is sette
oute in the ordre of Deacons. And that done, he shal
saye vnto them whiche are appoynted to receyue the
said Office, as hereafter foloweth.



You haue hearde brethren, aswell in
poure priuate examination, as in the
exhortacion, and in the holy lessons
taken oute of the Gospell, and of the
writinges of the Apostles, of what
dignitie, and of how great importaunce
thys offyce is (wherunto ye be called.)

And now we exhorte you, in the name
of our Lorde Iesus Chryste, to haue in remembraunce,
into howe hygh a dignitie, and to howe chargeable an
offyce ye be called, that is to saye, to bee the messengers,
the watchemen, the Pastours; and the stewardes of
the **L O R D E**: to teache, to premonishe, to feede, and
prouide for the **L O R D E S** familye: to seeke for
Christes

Christes shepe that be disperfed abroad, and for his children whiche be in the middest of this naughtie worlde, to be faued through Christ for ever. Haue alwayes therefore printed in your remembraunce, howe greate a treasure is committed to your charge: for they bee the shepe of Christe, whiche he boughte with his death, and for whom he shed his bloud. The churche and congregacion whom you muste serue, is his spouse and hys body. And if it shall chaunce thesame churche, or any membre therof, to take any hurte or hynderaunce, by reason of youre negligence, ye know the greatnesse of the fault, and also of the horrible punishmente which wyll ensue. Wherefore, consider with youre selues the ende of youre ministerye, towarde the children of God, towarde the spouse and body of Christe, and see that you neuer cease your labour, youre care and diligence, vntill you haue done al that lieth in you, according to your bounden dutie, to bryng al suche as are, or shalbe committed to your charge, vnto that agremente in fayth, and knowledge of god, and to that ripenes, and perfectnes of age in Christ, that there be no place left emong them, eyther for errour in religion, or for visiousnesse in lyfe.

Then, forasmuche as youre office is both of so great excellencye, and of so greate difficultie, ye see with howe greate care and studye ye oughte to applye youre selues, aswell that you maye shewe youre selues kynde to that Lord, who hath placed you in so highe a dignitie, as also to beware, that neyther you youre selues offende, neyther be occasion that other offende. Howbeit, ye can not haue a mynde and a wyll thereto of your selues, for that power and abilitie is geuen of God alone. Therefore ye see howe ye oughte and haue nede, earnestlye to pray for hys holy spirite. And seeyng that you cannot by any other meanes, compassse the doyng of so weyghthe a worke perteynnyng to the saluacion of manne, but with

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doctryne and exhortacion, taken oute of holy scripture, and with a life agreable vnto thesame. Ye perceiue how studypous ye ought to be in reading and in learning the holy scriptures, and in framyng the maners, bothe of your selues, and of them that specially pertain vnto you, according to the rule of thesame scriptures. And for this selfe same cause, ye see howe you oughte to forsake and set asyde (asmuche as you maye) all worldly cares and studies.

we haue a good hope, that you haue well weighed and pondred these thynges with youre selues, long before thys tyme, and that you haue clerely determyned, by Goddes grace, to geue youre selues wholly to this vocation, whereunto it hath pleased God to call you, so that (as muche as lyeth in you) you applye youre selues wholly to this one thyng, and drawe all your cares and studies this waye, and to this ende. And that you wyll continuallye praye for the heavenly assistance of the holye gost, from **G D D** the father, by the mediation of our onely medyatoure and sauoure Iesus Christe, that by dayly readyng and weighng of the scriptures, ye maye waxe riper and stronger in your ministerye. And that ye may so endeouore your selues from tyme to tyme to sanctifie the liues of you and yours, and to fashyon them after the rule and doctrine of Christe: And that ye may be wholesome and Godly examples and paterns, for the rest of the congregation to folowe. And that thys presente congregation of Christ here assembled, maye also vnderstande your mindes and willes in these thinges: and that this your promes, shall more moue you to doe youre dueties, ye shall aunswere plainly to these thinges, whiche we in the name of the congregacyon shall demaunde of you, touchyng thesame.

Do you thynke in your heart, that you be truly called accordyng to the will of oure Lorde Iesus Christe, and the ordre of this Church of Englande, to the ministerye

misterye of Priesthode:

Answer.

I thinke it.

The Bisshoppe.

BE you perswaded that the holy Scriptures containe sufficiently all doctryne required of necessitie for eternal saluacion, through faith in Iesu Christ: And are you determined with the sayd scriptures, to instructe the people committed to your charge, & to teache nothing, (as required of necessitie to eternall saluacion) but that you shalbe perswaded maye be concluded, and proued by the scripture:

Answer.

I am so perswaded, and haue so determined by Goddes grace.

The Bisshoppe.

Will you then geue your faithful diligence alwaies, to minister the doctrine and Sacramentes, and the discipline of Christe, as the Lorde hath commaunded, and as thys realme hath receyued the same, accordynge to the commaundementes of God, so that you maye teache the people comynitted to youre cure and charge, with al diligence to keepe and obserue the same:

Answer.

I wil so doe, by the helpe of the Lorde:

The Bisshoppe.

Will you be ready with al faithfull diligence, to banishe and drie awaye al erronious and straunge doctrines, contrary to gods worde, and to vse both publike and priuate monitions and exhortacions, as wel to the sicke as to the whole, within your cures, as nede shall require and occasion be geuen:

Answer.

BB. vi.

I wil

I wil, the Lorde beyng my helper.

The Bishoppe.

Will you be diligent in prayers, and in readyng of the holy scriptures, and in suche studies as helpe to the knowledge of thesame, laying asyde the study of the world and the flesh?

Answer.

I wyll endeouore my selfe so to doe, the Lord beyng my helper.

The Bishoppe.

Will you bee diligente to frame and fashion youre owne selues and your families, accordyng to the doctryne of Christ, and to make both your selues and them (as much as in you lieth) wholsome examples and spectacles to the flocke of Christ?

Answer.

I wil so applye my selfe, the Lord beyng my helper.

The Bishoppe.

Will you maintein and set forwarde (as muche as lieth in you) quietnes, peace, and loue amonges all christian people: and specially amonge them that are, or shalbe committed to your charge?

Answer.

I wyll so doe, the Lorde beyng my helper.

The Bishoppe.

Will you reuerently obeye youre Ordinarie, and other chief ministers, vnto whom the gouernemēt and charge is committed ouer you, folowynge with a glad mynde and wyll, their Godly admonition, and submyttyng your selues to theyr Godly iudgements?

Answer.

I wyll so doe, the Lorde beyng my helper.

¶ Then

Then shal the Bisshoppe saye.



Almightie god who hath geuen you thys wyll to doe al these thynges: graunte also vnto you, strength and power to performe thesame, that he maye accomplishe his worke which he hath begon in you, vntill the time he shall come at the latter daye, to iudge the quicke and the dead.

After this, the congregacion shalbe desired, secretly in their praiers, to make humble supplications to god for the foresayd thynges: for the whiche praers, there shalbe a certain space kept in silence.

That doen, the Bisshoppe shal praye in thys wyse.

Let vs praye.



Almightie God and heauenly father, whiche of thy infinite loue and goodnes towarde vs, hast genen to vs thy onely and moste deare beloued sonne Iesus Chryst, to bee oure redemer and authoure of euerlastynge lyfe: who after he had made perfect our redemption by hys death, and was ascended into heauen, sente abroad into the worlde his Apostles, Prophetes, Euangelistes, Doctours and Pastours, by whose labour and minysterie, he gathered together a greate flocke in al the partes of the worlde, to sette furth the eternall prayse of thy holy name. For these so greate benefites of thy eternall goodnesse, and for that thou haste vouchsafed to call these thy seruantes here presente, to thesame of fyre and minysterie of the saluation of mankynde: we render vnto thee moste hartie thanks, we wooshypp and prayse thee, and we humblye beseeche thee by the same thy sonne, to graunte vnto all vs whiche either here, or els where call vpon thy name, that we maye shewe oure selues thankfull to thee, for these and all other

The orderynge of priestes.

other thy benefites, and that we maye daily encrease and goe forwardes, in the knowledge and faith of thee and thy sonne, by the holy spirite. So that as well by these thy ministres, as by them to whom they shal bee appointed ministers, thy holy name maye be alwayes glorified, and thy blessed kyngdome enlarged, through the same thy sonne our Lorde Iesus Christe: whiche liueth and reigneth with thee, in the vnitie of the same holy spirite, world without ende. Amen.

¶ When this praier is done, the Bisshoppe with the priestes present, shal lay theyr handes severally vpon the head of euery one that receiueth orders. The receiuers humbly kneeling vpon their knees, and the Bisshop saying.



Receiue the holy gost, whose synnes thou doest forgeue, they are forgiven: and whose synnes thou doest retayne, they are retained: and bee thou a faithful despensor of the worde of god, and of his holy Sacramentes. In the name of the father and of the sonne, and of the holy gost: Amen.

¶ The Bisshop shall deliuer to euery one of them, the Bible in his hande, saying.

Take thou authoritie to preache the worde of God, and to minister the holy Sacramentes in this congregation, where thou shalte be so appointed.

¶ When thys is doen, the Congregacyon shall syng the Crede, and also thei shal goe to the Communion: which al they that receiue orders shal take together, and remaine in the same place where the handes were layd vpon the, vntyl suche time as thei haue receiued the Communion.

¶ The Communion beyng doen, after the last Collecte, and immediatly befoze the benediccion, shalbe sayed thys Collecte.

Goste

The ordering of Priestes.



Most mercifull father, we beseeche thee so to sende vpon these thy seruantes thy heauenly blessing, that they may be cladde about with al iustice, and that thy worde spoken by their mouthes, may haue such successe, that it maye neuer bee spoken in vayne. Graunt also that we maye haue grace to heare, and receiue thesame as thy moste holy worde, and the meane of our saluacion, that in al our wordes and dedes, we may seke thy glory, and the encrease of thy kingdom, thow Iesus Christ our Lorde. Amen.

¶ And if the Orders of Deacon and Priesthod, be geuen both vpon one day: then shal al thinges at the holy Communion, be bled as they are appointed at the ordering of Priestes. Sauing that for the Epistle, the whole thirde Chapter of the first to Timothe shalbe read as it is sette out before in the order of Priestes. And immediatly after the Epistle, the Deacons shalbe ordered. And it shall suffice, the Letany to be sayed once.

C The fourme of consecrating of an Archebisshoppe, or Bisshoppe.

C At the Communion.

The Epistle.



This is a true saying: If a manne desyre the office of a Bisshoppe, he desyrez an honeste worke. A Bisshoppe therefore muste bee blamelesse, the hulbande of one wife, diligent, sobre, discrete, a keeper of hospitalitie, apte to teache, not geuen to ouermuche wyne, no fyghter, not greedy of filthie lucre, but gentle, abhorring fightinge, abhorringe couetousnesse, one that ruleth well

Consecracion of Bishoppes.

wel his owne house, one that hath children in subieccion with all reuerence. For if a man cannot rule his owne house, how shal he care for the congregacion of God: he maye not be a young scholer, lest he swel and fall into the iudgement of the euill speaker. He must also, haue a good report of them which are without, lest he fall into rebuke and snare of the euill speaker.

The Gospell.

Iohn. iiii.



Jesus sayd to Symon Peter, Symon Johanna, louest thou me more then these: he said vnto him: yea lord, thou knowest that I loue thee: he said vnto hym fede my lambes. He said to him again the second time: Simō Johanna, louest thou me: he said vnto him: yea lord, thou knowest that I loue thee: he said vnto him, feede my shepe. He sayed vnto hym the thirde tyme: Simon Johanna, louest thou me: Peter was sorie, because he sayd vnto hym the third time, louest thou me. And he sayd vnto him: lord thou knowest all thynges, thou knowest that I loue thee. Jesus said vnto him, fede my shepe.

Or els out of the tenth Chapiter of Iohn, as before in thorder of Priestes.

After the gospel and Credo ended, firste the elected Bishoppe shall bee presented by two Bishoppes, vnto the Archebishoppe of that Prouince, or to some other Bishoppe appoynted by his commission: The Bishoppes that present hym, saying.

• **M**oste reuerend father in god, we present vnto you this godly and wel learned man, to be consecrated Bishoppe.

• Then shal the Archebishoppe demaunde the Kynges mandare, for the consecracion, and cause it to be read. And the othe touching the knowledge of the kynges supremacie, shalbe ministred to the person elected, as it is set oute in the Order of Deacons. And then shalbe ministred also, the othe of due obedience vnto the Archebishoppe, as foloweth.

• **T**he

The othe of due obedience to the Archebischoppe.



In the name of god, Amen. I N. chosen Bischoppe of the Church and lie of. N. doe profess and promise, all due reuerence and obedience to the Archebischoppe, and to the Metropolitanall church of. N. and to their successours: so helpe me god throughe Iesus Chryste.

This othe shal not be made at the consecration of an Archebischoppe.

Then the Archebischoppe shal moue the congregation present to praye: saying thus to them.

Bethzen, it is written in the gospell of sainte Luke, that oure sauoure Chryste continued the whole nighte in prayer, or euer that he did chose and sende furth his. xii. Apostles. It is written also in the Actes of the Apostles, that the disciples which were at Antioche did fast and pray, or euer they layed handes vpon, or sent furth Paul and Barnabas. Let vs therefore, folowynge the example of our sauoure Chryste and hys Apostles, firste fall to prayer, or that we admit and sende furth thys person presented vnto vs, to the worke wherunto we trust the holy gost hath called hym.

And then shalbe said the Letany, as afore in the order of Deacons. And after this place: That it maye please the to illuminate al Bishoppes. &c. he shal saye.

What it maye please thee to blesse this oure brother elected, and to sende thy grace vpon hym, that he may duely execute the office wherunto he is called, to the edifying of thy church, and to the honour, prayse and glorie of thy name.

Answer.

we beseeche thee to heare vs good Lorde.

Concludynge.

Consecration of bissoppes.

¶ Concludynge the Letanye in thende, with this prayer.



Almightie God, geuer of all good thynges, whiche by thy holy spirite haste appointed diuerse orders of ministers in thy Church: mercifully beholde thys thy seruante, now called to the worke and ministerye of a Bissoppe, and replenishe hym so with the trueth of thy doctryne, and innocencye of lyfe, that bothe by woorde and dede, he maye faithfully serue thee in thys office, to the glory of thy name, and profyte of thy congregacyon: Through the merites of our sauour Iesu Christ: who lyueth and reigneth with thee and the holy gost, world wythout ende. Amen.

Then the Archebissoppe sitting in a chaire, shal saye this to hym that is to be consecrated.



Brother, forasmuch as holy scripture and the olde Canons commaundeth, that we should not be hasty in laying on handes, and admitting of any person to the gouernement of the congregacion of Christ: whiche he hath purchased with no lesse price than the effusion of his own bloud: afore that I admit you to this administracion wherunto ye are called, I wyll examine you in certayne articles, to thende the congregacion presente, maye haue a trial and beare witness how ye be mynded to behaue your self in the church of god.

Are you perswaded that you be truly called to this ministracion, accordyng to the wyll of oure Lord Iesus Christ, and the ordre of thys realme?

Answer.

I am so perswaded.

The Archebissoppe.

Are

Consecration of Bishoppes.



Re you perswaded that the holy Scriptures containe sufficiently all doctryne, required of necessitie for eternall saluacion, throughe the faith in Iesu Christ: And are you determined with thesame holy scriptures, to instruct the people committed to your charge, and to teache or mainteine nothyng, as required of necessitie to eternall saluacion, but that you shalbe perswaded may be concluded, and proued by thesame:

Answer.

I am so perswaded and determyned by gods grace.

The Archebishoppe.

Will you then faithfully exercise youre selfe in the sayed holy scriptures, and call vpon god by prayer, for the true vnderstanding of thesame, so as ye maye be able by them to teache and exhorte with wholesome doctryne, and to withstand and conuince the gainers:

Answer.

I wyll so doe, by the helpe of god.

The Archebishoppe.

We you ready with all faithfull diligence, to banyshe and driue away al erronious and straunge doctrine contrarie to Gods worde, and bothe priuately and openly to call vpon, and encourage other to thesame:

Answer.

I am ready, the lorde beyng my helper.

The Archebishoppe.

Will you deny all vngodlyneste and worldly lustes, and lyue soberly, righteously, and Godly in thys worlde, that you maye shewe youre selfe in all thynges, an example of good woorkes vnto other, that the aduersary maye be ashamed hauing nothing to laye agaynst you:

Answer.

I wyll

Consecration of Bishoppes.

I wyll so doe, the lord beynge my helper.

The Archebishoppe.

Will you maintaine and set forwarde (as muche as
shal lye in you) quietnesse, peace and loue, emong
al men. And such as be vnquiete, disobedient and
criminous within your Diocesse, correcte and punyssh
accordynge to suche auctoritie as ye haue by gods word
and as to you shalbe comyncted, by the ordinaunce of
thys realme:

Answer.

I wyll so doe, by the helpe of god.

The Archebishoppe.

Will you shewe your self gentle, and be merciful for
Christes sake to poore and nedye people, and to al
straungers destitute of helpe:

Answer.

I wyll so shewe my selfe by gods helpe.

The Archebishoppe.

Al mightie god our heauenly father, who hath geue
you a good wyll to doe al these thynges: graunt also
vnto you, strength and power to performe thesame,
that he accomplishynge in you the good worke which he
hath begon, ye maye be founde perfecte, and irreprehen-
sible at the latter daye: throughe Jesu Christ our Lorde.
Amen.

Then shalbe song or sayd. Come holy gost, &c. as it is set
out in the Order of Priestes.

That ended, the Archebishoppe shal saye.

Lorde heare our prayer.

Answer

And let our crie come vnto thee.

¶ Let vs praye.



Al mightie God and moste mercyfull father,
whiche of thy infinite goodnesse haste geuen
to vs thy onely and moste derebeloued sonne
Jesu Christe, to bee oure redeemer and auc-
toure

Consecration of Bishoppes.

thoure of euerlastyng lyfe: who after that he had made perfect our redemption by hys death, and was ascended into heauen, powred down his gistes abundantly vpon men, makyng some Apostles, some Prophetes, some Euangelistes, some Pastours, and Doctours, to the edifying and makyng perfecte of hys congregacion: graunte we beseeche thee, to thys thy seruante suche grace, that he maye euermore be ready to spreade abroad thy gospel, and glad tidinges of reconcilment to god, and to vse the authoritie geuen vnto hym, not to destroe, but to saue: not to hurt, but to helpe: so that he as a wise and a faithful seruante, geuing to thy family meate in due season, may at the last daye be receiued into ioye, throughe Iesu Christ our lord: who with thee, and the holy gost, liueth and reigneth one God, worlde withoute ende. Amen.

Then the Archebishoppe and Bishoppes present, shall lay theyr handes vpon the head of the elected Bishop, the Archebishoppe saying.

TAke the holy goste, and remember that thou stirre vp the grace of god, which is in thee, by imposition of handes: for god hath not geuen vs the spirite of feare, but of power, and loue, and of sobernesse.

Then the Archebishoppe shall deliuer hym the Bible, saying.

Take hede vnto readyng, exhortacyon and doctryne. Thinke vpon these thynges conteyned in thys booke, be diligente in them, that the increase comyng thereby, maye be manifeste vnto al men. Take hede vnto thy selfe, and vnto teachyng, and be diligente in doying them: for by doing thys, thou shalt saue thy selfe, and them that heare thee: bee to the flocke of Christ a shepeheard, not a wolfe: feede them, deuoure them not: holde vp the weake., heale the sycke,

Consecration of bisshoppes.

sicke, binde together the broken, bynge agayne the out-
castes, seke the lost. Be so merciful, that you be not too re-
misse: so minister discipline, that you forgeat not mercye:
that whē the chief shepheard shal come, ye may receiue
the inmarcesible crowne of glory, through Iesus Christ
our lord. Amen.

Then the Archebisshoppe shal procede to the Communion,
with whom the newe consecrated Bysshoppe with other,
shall also communicate. And after the last Collecte, imme-
diatly befoze the benediccion, shalbe sayed thys prayer.



Oste merciful father, we beseeche thee to
sende down vpon thys thy seruauit, thy
heauenly blessing, and so endue him with
thy holy spirite, that he preachyng thy
word, may not only be earnest to reprove,
beseeche, and rebuke with al patience and
doctrine, but also maye be to suche as beleue, an whole-
some example, in worde, in conuersacion, in loue, in faith,
in chastitie and puritie: that faythfully fulfyllinge hys
course, at the latter daye he maye receiue the crowne
of righteousnesse, layed by by the lord the righ-
teous iudge: who liueth and reigbeth, one
god with the father and the holy gost,
worlde withoute ende.

Amen.

(.:.)

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C Faultes escaped.

In the quere of the fyrst. a. the. vii. leafe, seconde syde. ix. lyne, for
Psalm. l. vii. reade, Psalm. lxxvii.

In D. the. viii. leafe, first side. x. line, Jerico reade Hierico.

In E. the. viii. leafe, first syde, line last: called the field of bloud, reade
called Acheldema, that is the field of bloud.

In G. the. v. leafe, seconde syde, last lyne. When the priestes therfore
saw hym, reade, when the priestes therfore & the ministers saw him.

In F. the. viii. leafe, fyrst side, last lyne. And when he had thus done,
reade And when they had so done.

In L. the. vii. leafe, seconde syde. xxviii. lyne: the lord ouer righteous-
nes, reade the lord our righteousness.

In P. the. v. leafe, fyrst syde. xxi. lyne, offences, reade offence.

The prices of thys boke.



His boke is to be sold by the imprinter in queres
for two shillings and six pence, and not aboue. Bounde in
parchement or fozel, for three shillings & iiii. pence, & not
aboue. And bound in leather, in paper boordes or claspes,
for foure shillings, and not aboue. And at the nexte impression, the
imprinter leauyng out the fourme of makyng and consecratyng of
Archbishoppes, Bishoppes, Priestes, and Deacons, shall sell the
sayd boke in queres, for two shillings, and not aboue. And bounde
in fozell, for two shillings and eight pence, and not aboue. And
bound in leather, in paste boordes or claspes, for three shillings and
foure pence, and not aboue.